The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

The Nine-Power Conference 1
Week by Week 2
The New Spain ..... Owen B. McGuire 5
Where Are Our Critics? ... John Gilland Brunini 8
The Vernacular (*verse*) ..... Eileen Duggan 10
Schusnigg of Austria ..... Rene Kraus 11
Headquarters for Co-ops .... Edward Skillin, jr. 13
The Admirer ..... André Maurois 15
Seven Days' Survey 16
The Play ..... Grenville Vernon 20
The Screen ..... James P. Cunningham 20
Communications 21
Books ..... T. Lawrason Riggs, Philip Burnham, Francis X. Connolly, James J. Walsh, John J. O'Connor, Blanche Jennings Thompson 23

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

THE NINE-POWER CONFERENCE

THE UNITED STATES, having formally accepted the Belgian government's invitation to confer with other signatories of the nine-power treaty, will examine the situation in the Far East and study "peaceful means of hastening an end of the regrettable conflict which prevails there."

The signatories of the treaty, in addition to the United States and Belgium, are Great Britain, France, Italy, Portugal, Holland, China and Japan. It is not likely that Japan will attend. Included in the invitations with Great Britain are the governments of Canada, South Africa, New Zealand, Australia and India and also the five powers which adhered to the treaty—Denmark, Sweden, Norway, Bolivia and Mexico. The conference will report the results of its mediation efforts to Geneva, together with what recommendations it feels able to make in the event that mediation does not succeed. This conference should not be condemned as utterly futile before it has begun its deliberations. At the same time, we do expect something more than mere polite, interminable debate. The record of previous European congresses is not distinguished by positive accomplishments. The present crisis is so serious, however, that we confidently expect something more than innocuous bickering.

Moral pressure is still, we believe, a potent influence in international affairs. Experts in the field of international law remind us that by moral pressure the United States prevented the dismemberment of China in 1900 and inaugurated the "open door" policy in the Far East. Twenty-two years later, following the World War, Japan was persuaded to return Shantung to China.

But suppose Japan refuses to accept mediation. Should the United States and other signatories resort to sanctions?

We are definitely opposed to an economic boycott of Japan because we subscribe to the principle

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that peace by such a warlike method of coercion is a contradiction in terms. A boycott would strengthen Japan's determination to prosecute the invasion of China to a successful conclusion. It would rally all classes in Japan behind the military clique. It would cause untold suffering to innocent people in that country. It would seriously injure American industry and agriculture. It would leave unanswered the critical question of the causes of the Far Eastern conflict.

Why did Japan invade China? Was greed the sole motive? What part did nationalistic ambition play? Was overpopulation the cause? Was Japan desperately in need of raw materials? Was she seeking an exclusive market for her manufactured products? It is also pertinent to inquire, and the nine-power congress brings the issue into sharp focus, why the so-called aggressor nations are menacing the peace of the world. We must seek a real solution to the underlying causes of war. The mere imposition of sanctions will not uproot those causes, will not convert Japan or any other nation to the principles and ideals of peace.

There is one final question. What practical measures can be inaugurated to banish war from the face of the earth?

The Geneva system as the regulating system in international affairs has been rightly condemned because it has sanctified the status quo and rendered impossible, or nearly so, any plan that contemplated bringing about necessary changes peacefully. The Versailles Treaty, however unjust in many of its provisions, became the law of Europe after the World War. It will be recalled that Article XIX stated that "the Assembly may from time to time advise the reconsideration by members of the League of treaties which have become inapplicable and the consideration of international conditions whose continuance might endanger the peace of the world." This article has been steadfastly avoided. Nations whose actions have been governed by the rules of power politics have used the League to preserve and perpetuate the existing distribution of territory and resources rather than to bring about changes and readjustments in the interests of justice and equity.

The League, as Douglas Jerrold points out in a brilliant article in the current *Nineteenth Century,* was recommended as an instrument for securing a peaceful revision by diplomatic pressure of the very treaties whose provisions we are now told are sacrosanct. So far, however, from securing amendment of the treaties, the League has consistently sought to arrest the process of history and tried to persuade the world to accept the present situation as permanent for all time.

"You cannot suddenly invest the acquisitions of power-politics with the sanction of morality," he declares, "or condemn the principles of power-politics without condemning the title-deeds which descend from these principles. These things may be hard to learn, but the world has got to learn them if the foundations of a new world order are to be laid otherwise than in blood."

The obvious conclusion would seem to be that the League must be made over speedily into an effective agent for just change. The United States is not a member of the League and it may be objected that the issue we have outlined in the most summary fashion does not and should not concern us. Our reply is that Europe must first put its own house in order before there can be that measure of international cooperation so necessary, in our opinion, to maintain our common civilization from the grave dangers which threaten it.

If we agree that changes are inevitable and that they should be brought about by peaceful means rather than by force or the threat of force, we can then proceed to discuss other measures and policies that might well be adopted to advance the cause of peace in the modern world. By cooperating with other nations in such a way as to make it possible for the "have not" nations to buy abroad the raw materials and foodstuffs they need, the United States can help to remove those economic tensions that all too frequently lead to war.

Week by Week

The Trend of Events

MANY citizens are wondering whether we are on the threshold of another depression. The current pessimism in Wall Street, the stock market having suffered its worst decline in six years, is apparently spreading rapidly throughout the country. President Roosevelt predicted a net deficit for the current fiscal years of $695,000,000, which is $277,000,000 greater than his prediction in his April budget and $732,000,000 more than he forecast in January. There is a housing shortage of about 500,000 family units; but the increase in the amount of building has been slight because of the high cost of labor and materials. Other observers direct attention to the almost complete absence of orders for railroad equipment and the slump in the textile and other industries. Mr. Roosevelt has been severely criticized for calling a special session of Congress and the fear has been expressed that the enactment of crop control and wages and hours legislation, assuming a docile Congress, will have the effect of increasing still more the already high cost of living. Finally, there is grave doubt that, if a serious attempt is made to balance the budget and federal expenditures are curtailed, industry will be able to carry forward the general progress that has thus far been achieved in emerging from the last depression. We shall not attempt to minimize these

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doubts and fears. They cannot be lightly brushed aside. At the same time, we should not lose sight of the fact that there has been a marked decrease in the awful tension in Europe. There is every reason to believe that in this country the conflict between the two branches of the labor union movement will be settled in the near future. In any event, we should not assume a defeatist attitude. Contemporary problems are a challenge to our faith, our courage and our wisdom.

THE SPEECH of Mr. Winthrop W. Aldrich concerning "the recent drastic break in prices in the stock market" unquestionably expressed the opinions of a large majority of the most prominent of the serious business men in America. Mr. Aldrich stated flatly, "The break in the stock market may or may not have significant consequences for business, but it was not initiated by a change in business facts." Some business analysts, however, dispute this contention, and do so very persuasively. They point to the unwarranted prices run up by people with money to spare and the exhaustion of their excess funds. They display a decline in business transactions—spending—noticeable since early in the year while commercial loans were rising. This would make corporations worth less, cutting down their incomes while interest costs and inventories were rising. Logically, stock in these concerns, and also bonds against them, should decline in the market—and they certainly did. It does not seem that a market system which lowers security prices when company values decline can be condemned outright. Perhaps regulation made the adjustment disastrously sudden and excessive, but once again we hope that business leaders will worry less about the efficiency of stock markets and more about the efficiency of business enterprise. The primary evils are lower mass income and spending, and not the reduction of stock values. Mr. Aldrich's eight points dealt with causes of the mercurial character of security prices. Only very obliquely did he enter the subject which cannot help but seem most important to the country.

Cart or Horse?

WE REGRET very much that the Associated Press, usually so reliable and trustworthy, saw fit to release to the world press a fictitious report that the Holy See had sent instructions to bishops and missionaries in China directing them, as a means of combating Communism, to favor Japan in the Far Eastern conflict. This is a glaring example of irresponsible journalism at its very worst. When the Associated Press, or any other news agency, descends to publishing rumors of the most absurd kind, it forfeits the respect and confidence of journalists and readers alike. It betrays the cause of a free press and puts an additional weapon into the hands of those who favor and defend governmental censorship of the press. The invention of some anonymous correspondent in Rome has injured the Church. It may cause untold harm to missionaries in China. A subsequent denial and repudiation of false news by Vatican authorities, as the Associated Press is well aware, or should be well aware, does not always overtake the original story. We regret even more the attitude of certain newspapers in the metropolitan area which carried the original fabrication in screaming headlines but tucked away the repudiation of that same grotesque story in some corner of an inside page. The Vatican will continue, as in the past, to instruct missionaries to refrain from any political activity, to refuse to be made instruments of foreign interests and plans, and to devote themselves exclusively to those tasks which have for their sole end the moral, spiritual and material welfare of the people intrusted to their care. We hope that at least this phase of Vatican policy will not again be flagrantly misrepresented.

Fiction

NEWSPAPER readers having had such a lesson recently as must increase their caution of the printed word a hundredfold, it may be that caution should be invoked in regard to the current story of two American congressmen visiting in Loyalist Spain. If the Associated Press could give, in honest error, a circumstantial program of the Holy Father in the Far East, all of it wrong, as we have indicated, it is not surprising that newsgathering in a war-torn and censor-dominated country would occasionally "gang agley." Indeed, a good many examples back and forth from Badajoz will occur to the judicious reader. However, accepting the account in the New York *Times* at its face value, we are to believe that two representatives of our national Congress, Mr. O'Connell, Democrat, of Montana, and Mr. Bernard, Farm Laborite, of Minnesota, reviewed the International Brigade anniversary fête at Albacete; that Mr. O'Connell interpreted the President's Chicago speech to new recruits as being favorable to Loyalist prospects, and conveyed a "solidarity" message from Montana miners to those of the Asturias; and finally that Mr. Bernard saluted the Loyalist effort as likely to deal a "death blow to Hitler and Mussolini," and promised to work to "awaken the heart of America in behalf of the Spanish Republic." We do not mean to stress the incident unduly, nor to suggest that these two Americans had any shred of endorsement from their government. But it is time that someone instructed them as to the meaning of their office. What is going on in Spain has been variously described; but at least all agree

What Is a Representative?

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that it is a civil war of such intensity, involving such issues, as could rive our own country into factions from border to border, if partizanship were seriously broached. As such, it has been let alone, strictly and properly, by our government. Is it too much to expect that some unofficial spokesman for that government shall take the exuberant congressmen aside and explain that it is possible for an elected representative to exceed his prerogatives, not only legally, but also morally; in short, that public office is to be construed as a public trust—not merely as an accretion of power to back all one's own private convictions?

THE RECENT statement setting forth the Catholic view of the Spanish Civil War, signed by 175 prominent clergymen and laymen, urged an end to foreign intervention, asserting that if this were done, the last day of the war would arrive quickly and that Spain with its contending forces would be able to right itself and to express itself. Foreign intervention, the statement concluded, is prolonging the agony and crucifixion of Spain. How difficult of realization is that laudable objective is amply demonstrated by the current debate in the Non-Intervention Committee to which, at Italy's request, the issue of foreign volunteers has been referred. Germany is willing to consider the Franco-British plan—if the Reich demand for colonies is in some measure satisfied. Both Germany and Italy contend that the granting of belligerent rights must precede the withdrawal of volunteers. Russia is equally insistent that complete withdrawal must precede any according of belligerent rights to the Nationalists. The deadlock was suddenly broken by unexpected concessions. Italy and Germany agreed to postpone the granting of belligerent rights until there had been a withdrawal of equal numbers of volunteers from Loyalist and Nationalist forces. Britain and France yielded the point that withdrawal should be proportionate to the total number of foreigners. An international commission will visit Spain to determine the exact number of volunteers on both sides. We can only express the hope that real progress will now be made and that in the near future all volunteers will quit the country.

Intervention

ACCORDING to what is said to be well-authenticated tradition, about the beginning of the nineteenth century Talleyrand resided for a time in what is now New York City. It has even been suggested that it was while living on the bluff, then more notably existent than it is now, at 75th Street and the Hudson River, that he uttered his well-known apothegm: "Speech was given us to conceal our thoughts." Surely that was never better exemplified, if ever so well, as when recently, at the session in the *Herald Tribune's* Forum on Current Problems at the Hotel Waldorf-Astoria devoted to "The Status of a Free Press in the World Today," representatives of Italy, Germany and Russia demonstrated to their own satisfaction, presumably, and that of a few others, for there was some applause, that their respective countries enjoyed the very precious privilege of freedom of the press. Friedrich Ernst Auhagen, for example, declared that German newspapers were "now fulfilling perhaps more capably than ever before the three most vital functions of the press: they do gather all important news; they do create an intelligent attitude toward important national issues; and they do supply their readers with the entertainment they like." The occasion was a masterly exhibition of how comparatively easy it is to speak words, words, words that are only words.

Speech and Thought

THE PERENNIAL controversy among child psychologists on "Slapping and Scolding versus non-Slapping and non-Scolding," which has been in comparative quiescence of late, will doubtless get a new lease of life from the launching of the Fordham University Utopian School. In this paradisal spot, ten pre-school children selected on the basis of their complete normality will, it is announced, be allowed to develop by play for three hours daily, while psychology students, themselves unobserved, watch their reactions. This will probably seem noteworthy to the non-Catholic public because Catholics in general have been credited (we believe quite erroneously) with a tendency toward conventional, old-fashioned sternness in dealing with their young. At any rate, it is pleasant to feel that this experiment is being launched under the implicit patronage of Saint Thomas More. The ideas of Dr. Charlotte Buhler, of Vienna, on unforced development of children, are to be the basis of the work; the observers will be directed by Mrs. Emilie Schloemer, who has sound things to say in regard to the vices of overloving and overbabying children, and also in regard to their developing their own give-and-take adjustments. We should say it promises well as a contribution to parent-consciousness and parent-technique, in every religious group, non-Catholic as well as Catholic. There are too many parents who overlove their children and so stultify them, as Mrs. Schloemer says; there are, alas, also too many parents who treat their children with undiscriminating harshness. If the Fordham experiment teaches such people to stop and think, to observe and remember, it will be doing a humane thing. We are all for less slapping and scolding, though there are times—but let us wait and see.

Utopia Up-to-Date

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THE NEW SPAIN

By OWEN B. McGUIRE

ALTHOUGH my last contribution to THE COMMONWEAL (September 3) was written in New York and this I am writing in Spain, I think I can begin appropriately where I left off. I have come, I have obtained a military permit to go where I please "in the Nationalist Territory, except in the zone of the vanguard of the army" (I had, naturally, no desire to enter that zone), I have spent five weeks moving about the country meeting old friends and new ones, and I have seen that what I quoted from the letter of that Gibraltar friend about the peace, plenty, prosperity, normalcy, gaiety and contentment prevalent in the territory already liberated is not only true but falls short of the actual conditions. The boundaries of these normal conditions have been daily extending, and I have seen daily proof of all that I forecasted in that article of September 3 as to the way and possibility of establishing permanent peace in the whole of Spain.

I said that the way in which peace has been established in two-thirds of Spain is the only way to permanent peace in the whole. I gave the reasons why I believed that way to be possible for the whole. Since then these reasons have been confirmed, almost daily. Santander has fallen to the Nationalists. Its inhabitants, led and encouraged by the Civil Guard (armed national police), rose, drove out the miscreants who had terrorized them for fourteen months and took possession of their city, which they are now governing. The mayor and town council who had been in office before the terror are in office again. The army entered without firing a shot. On the heels of the army followed the Auxilio Sociál (Social Aid), an organization of men and women which is the admiration of all who have seen it at work. It entered with truck loads of bread and other provisions and in the distribution no questions were asked as to who had been Reds and who Nationalists. That is the policy decreed by Franco. It is followed in every town and pueblo liberated by the Nationalists. We are not, they tell you, making war on our own people, but on Russia, Communism and the Comintern. The thousands of poor people who had fled from the city, believing the Red propaganda that they would be slaughtered without mercy, were brought back rejoicing. Other thousands who had fled from Bilbao for the same reason were sent home in peace. The Archbishop of Westminster was right when he said the evacuation of the children of Bilbao was "a political racket." It was true also of the adults. Of the 73,000 prisoners taken in the city and during the operations that preceded in the province, the majority asked to be allowed to serve in the army of liberation.

Notwithstanding the strict censorship in Red Spain, news of this kind is somehow trickling in to that territory and is producing its effect. Companys, nominal head of the Catalan government, has announced that if it comes to a question of surrender, he will surrender to and make peace with Franco and not with the Valencia junta. One recalls the saying of Primo de Rivera: "To forecast your political death is to die politically." Companys is forecasting. He knows very well that the end is approaching and that Communism has lost. In his heart he probably rejoices in the fact.

Early in the war the Reds trusted in the aid they were receiving from Russia and France. This aid was largely due to the dishonesty of the Blum government which, while it officially favored non-intervention for fear of a world war, did in fact allow, if not encourage, open recruiting for Red Spain in every city of France (a booth for the purpose operated in a public square in Paris) and the use of its territory to enable Russia to land supplies of all kinds and send them across the frontier. Had it not been for that, Russian intervention would have been limited. But it soon became evident to the Reds that even with this aid they were losing the war. Their next policy was to have "the democratic nations" (France and England) intervene and impose a compromise peace. That also failed. England does not want a strong Spain in the Mediterranean; but neither does she want to run the risk of a general conflagration. This policy appealed, however, to sentimentalists in all countries and to many well-meaning people, misled by the lying stories about Franco's brutality and believing that "one side was as bad as the other." But the policy failed anyhow. Then the Reds took the matter into their own hands. By the bombing of foreign ships they would precipitate a general conflagration without permission from "the democratic nations." These were now denounced as the enemies of democracy, traitors to democracy. They have not succeeded in this.

There are still two ways proposed by the Reds to end the war. One is that of Caballero in his declarations in Paris. He wants the proletariat of all the world, the Comintern in all nations, to unite, to rise up and come to his aid in spite of their "bourgeois" and "democratic governments." I presume you have read it all in America. But a more plausible and insidious policy is that of

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Prieto, a Bilbao millionaire (though not a Basque himself) and by all odds the ablest man in the Socialist party. He is working secretly, but his move is well known here in Salamanca. His policy is fundamentally the same as that by which they got the republic in 1931. They then saw the necessity of presenting a respectable front that would not alarm the people who still remembered the anarchy and atrocities of the first republic. They would have a democratic republic in which all who obeyed the law could live in peace and prosperity. In that front they gave the key positions to Zamora and Maura, two Catholics. Lerroux, the leader of the only Republican party that had ever amounted to anything (he returned from the elections of June, 1931, with 109 deputies, was himself elected in six constituencies, and in every one of them ran ahead of the ticket), agreed with Zamora and Maura that a truly democratic régime could be established. What followed is well known. Now Maura is in Paris, or Brussels. It was announced that he favored the Reds. This is not quite exact. He has believed against belief that it is possible to save the republic. Prieto is using him again as in 1931. Prieto promises that if Franco comes to terms, the republic can be saved. He promises to bring the Socialists who still follow him to accept the terms, and he will suppress ruthlessly the Anarchists, Syndicalists and Communists. It will be a roseate peace and a democratic republic. That is now the real cause of the conflict with Caballero.

I have thought it worth while to sketch these various schemes for ending the war. From them two things are evident. They have all failed to produce the effect intended by the Reds. In every such attempt there is practically contained a confession that they cannot win the war.

The only way to permanent peace is the complete destruction of Russian Communism in Spain and of the anarchy it has produced.

The enthusiasm in this part of Spain is indescribable, and I am not going to attempt its description. This is a new Spain, and yet it is the old Spain come to life again. It is new in the sense that a new generation is in the leadership, in control, in command. The idea, so strenuously propagandized, that this was a revolt of an army against a legitimate government is wholly false. Let us leave the legitimacy aside for the moment. There was practically no army to revolt. During his two year's régime Azaña had destroyed the army of the monarchy, by a series of purges and retirements similar to those made in the French army after the *Affaire Dreyfus*. The Center-Right government in the two succeeding years had tried to build up a new army of younger blood. When Azaña came into power again, he renewed the purging process. But, worse that that, in a weak obedience to the clamors of the Marxists, against all army and all police—except their own police—he had depleted the garrisons by furlough or other means until in July, 1936, there was practically no army to revolt. The garrison at Seville, chief of the south, numbered 183 men. At Pamplona the number was 450. So in the other cities.

What is the situation now? With the small force which he had been able to bring across the straits by airplanes when the fleet failed him, Franco commenced his march from Algeciras after he had cleared the Reds out of that town and La Linea (population 60,000). The force was ridiculously small for such an enterprise. But as it proceeded north thousands of young enthusiasts rushed to its standard. Yet when it reached Toledo and, having rescued the heroic garrison of the Alcázar, arrived at the gates of Madrid, it did not number more than 12,000 men. Let the reader reflect for a moment. The territory now liberated by the army, or by the civil population (as was the case in the four provinces of Galicia), was half the territory of Spain with a population of 12,000,000—equal to the population of New York State. In all that territory there had been a condition of anarchy for seven months until Franco's coming put courage into the hearts of a despairing people. But whatever were the anarchy and despair before, after the liberation there succeeded immediately peace, order, prosperity, contentment, enthusiasm; and these conditions have endured ever since. Can any honest man with a glimmer of reasoning left believe this to be possible if those 12,000,000 people had not been enthusiastically with Franco and had not looked upon him as their liberator?

Now the boundaries of that peaceful Spain have extended till they embrace two-thirds of the whole territory and 15,000,000 of the population. The same conditions prevail everywhere behind the battle front. If you doubt it, says Franco, come and see; and to the foreign correspondents assembled at Salamanca he says: "Go where you please. See for yourselves. We only ask you to tell the truth. You will find order everywhere and life as normal as it can ever be in wartime." In fact, except for the movements of troops in training or going to and from the front, it is difficult to realize that you are in a country at war. In the countryside and small towns there is no sign of war except in the evidence of destruction, without any military objective, perpetrated by the Reds before they were cleared out.

An American gentleman who has spent years in Spain at the head of the great industrial concern that employs thousands of men—the Armstrong Cork Company—said to me the other day: "I have had to revise my opinion of the Spanish people. They had intelligence. They had energy. But I often thought they were lacking in capacity for organization. Even I thought there

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was cowardice in their submission to the abuses and petty tyrannies to which they were subjected. All is changed. And I am not speaking of the military movement alone. The manner in which the civil population has organized and taken over the local governments everywhere, and built up subsidiary organizations for relief, for industry, for improvement, has amazed me. I have had to revise my opinion of them."

This impressed me; for how often in past years did I think the same thoughts myself? Years before the monarchy fell I wrote: "For a hundred years Spain has been the worst governed and most boss-ridden country in Europe." Yet they submitted to the abuses of the perorating "liberal" politicians and seemed to think there was no remedy. But no man who had lived among them could doubt that they had courage, energy and intelligence. Antonio Maura put it in a few words in his great speech in the Madrid bull-ring in 1918. "The Spaniard who will not perform the easy duty of going to the urns on election day and casting his vote, will, if his country is threatened with invasion, rush to the front and offer up his life willingly, gladly for her independence." They needed an objective worthy of their pride and sacrifice, and unity and direction to attain it. Now they have the objective; they have the leader and direction; and they have organized themselves into a solid phalanx behind him.

And who are these people? Historians and ethnologists tell us that invasions seldom change the fundamental character of a people. These three Mediterranean peoples are called "Latins," and in a sense they deserve the name because of the Roman impress. But that the Spaniards, whatever be their racial mixture, are a distinct people from the French and Italian, you can see at once if you only compare a Spanish regiment with an Italian or French. In stature they might pass for a regiment of Scots or Irishmen. Their courage and contempt of death have become proverbial. It is significant that on their first postage stamp they have put the head of Isabel la Catolica who was accustomed to say that the word "impossible" was not Castilian. They have not changed fundamentally. Caesar conquered Gaul in one campaign. It took the Roman legions just two centuries to subjugate the ancestors of this extraordinary people.

They are the descendants of those who followed or applauded Columbus in his daring enterprise "to round out the planet" (Menendez y Pelayo); who burned their boats on the coast of Mexico and carried the cross of Christ and the banners of Castile through forest and wilderness and over mountain and prairie across the immense continent down to Cape Horn; and who, within a generation of the discovery, had carried the same ensigns into the mountains of Colorado in the center of another continent. They are the descendants of those who, sallying forth from the cave of Covadonga on the Cantabrian coast, continued the fight for seven centuries until they had planted their banner on the tower of the Alhambra and driven the last Moor from Spanish soil; who saved European civilization at Lepanto; who without army or munitions wrote the glorious epic of the siege of Zaragoza, as of other towns; the first people in Europe to humble to the dust the veteran generals who had followed the great Captain in his victorious triumph through the rest of Europe. Good reason had he to lament, as he did on the lonely rock of St. Helena, that he had ever sent his armies into Spain. Let us hope that others will now learn from his bitter lesson.

They have not changed. This new army, this resurgent population, are the brothers and sisters of the heroic defenders of the Alcázar. "Die like a Spaniard and a Christian," was the answer of General Macardó to a telephone message from his son that the Reds were about to kill him if his father did not surrender. He was killed, and the father continued to hold the fort. The Madrid junta sent down Canon Caramasa to parley with the general. He was the most eloquent priest in the diocese. I knew him in Madrid and was a guest at his home. The scene which followed his Mass in the Alcázar has been described to me by one of the survivors. He made an eloquent appeal. The case was hopeless. Further resistance was fruitless, even criminal. They had given sufficient proof of their courage and patriotism. The answer was that every man in the garrison was determined to hold out to the bitter end, come what might. Then what of the women? "Let them decide for themselves. Consult them." Some of the women were called in and the proposal explained to them. They retired to consult their sisters. The leader returned with the answer: "We will not be separated from our men, and if the last man dies we will still hold the fort and continue the fight." They are the proud descendants of the women who closed the gates and manned the towers of Avila, who rushed into the breaches at Zaragoza.

That was not an idle threat as the sequence proved. It is the same spirit that one finds all around him in this part of Spain. I have tried to make an honest study of Franco's career. He placed himself at the service of the republic when it was first proclaimed. He became the friend of Gil Robles and believed in Robles's policy that the Constitution of 1931 could be reformed by constitutional means and that by education, organization and the ballot a democratic republican régime could be established in which all could live in peace. He was one of the generals who vetoed the proposal to establish a dictatorship in 1934 after the rebellion in Asturias and Catalonia.

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After the elections of 1936 he gave repeated warning to Azaña and the Minister of War of the dangers to which the daily increasing anarchy would ultimately lead if the government did not restore order. These were not the acts of a man who was plotting a *coup d'état*.

I don't know exactly what Franco intended when he accepted command as Generalisimo after Sanjurjo was killed. (Sanjurjo was intended for the post.) His intention was certainly to put down anarchy and restore order, to liberate the civil population from a horrible nightmare, but from all I can learn it was quite possible that he would make terms with any government that would promise assistance in this task. The extremists at Madrid believed this and considered it a danger for their objective. This is why Caballero—who had now become the leader of all the extreme forces—and his press vetoed every proposal to form a government headed by Prieto, Martinez Barrio or others of a more moderate reputation.

But the day for such compromises has passed. Franco is the National hero. But if he spoke of compromise today, he would be immediately brushed aside and hundreds of Francos would jump into the breach. I have said that Russian aid (and French dishonesty) was the main hope of the Reds; and yet Russia has been their undoing. In the first weeks of the war there were certainly many who wavered and would favor any agreement that would promise order and prevent the war from spreading. Civil war is a horrible thing. But civil war is one thing, and a war for independence is another and very different thing. When it was seen that Russian agents had been preparing for this war for three years, when it was seen that the Russian Ambassador sat in at Cabinet meetings and was practically dictating to the government, that Russians were everywhere in command—that was the last straw for Spanish pride and patriotism. There were no more waverers. The war became at once a war for independence. The Spain of history was to be governed by semi-savages in Russia and by Russians on Spanish soil! Perish the thought! We are still Spaniards and we will write another page in Spanish history which will prove to the world that we are neither dead nor dormant.

That is the spirit of the new Spain, the young Spain which is the old Spain; and they are determined that there will be no peace in Spain until they have banished from Spanish soil Russia, her agents, and her Asiatic doctrines. Even if "the democratic nations" intervened now to impose peace, the answer of every man here would be the same as that of the heroes of the Alcázar. And it would not be an idle threat here as it was not there. But they believe they have already won.

WHERE ARE OUR CRITICS?

By JOHN GILLAND BRUNINI

THERE are few intelligent Catholics today who will not give at least lip service to the value and importance of Catholic literature. It is notorious, however, that in America the increasing number of intelligent Catholics is not showing a proportionate increase in readers of a Catholic literature which itself is slowly but surely advancing in uniform excellence. Various analyses may be adduced to show that the book-reading habit itself is lessening. True or untrue as this may be, the book-reading public yet remains an important group, even if it has many sheep-like tendencies, and of this group a very considerable section is composed of Catholics. Many best sellers are such not because of any real intrinsic superiority but because they have been propelled into popularity by various forces interested in advancing some particular and not always apparent cause.

The effect of literature on the public mind is inestimable and cannot be gainsaid. And it is not to be wondered at that those alert, as a small minority of Catholics itself is, to the value of literature as a means of propaganda have deeply concerned themselves with the written word. Propaganda, when it is blatant, frequently defeats itself; in consequence there are those engaged in it who are sufficiently wise to determine that their ends can be obtained through more subtle and gradual infiltration. This is particularly true when the propaganda is devoted to a breakdown of the moral tone of a people and the dissemination of fallacious philosophies of life which, baldly presented, would be incontinently rejected, but which, properly camouflaged, will be read and praised.

Specifically Catholic literature is never disguised—it is always explicitly labeled as such. Broadly interpreted it is propagandistic, even when its essential purpose is otherwise. Thus Chesterton's Father Brown stories could be classed as Catholic propaganda, although primarily their purpose was to provide some of the best detective stories written. But propagandistic primarily, secondarily or even remotely, Catholic literature is labeled: the writer, the publisher, the publisher's department, the theme itself, provides the tag. Occasionally the labeling is carried to

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the point of absurdity: books and stories are put into the category of "Catholic" simply because the author's central figure (not necessarily the hero) is a priest! Certain young and not too stable writers, indeed, are convinced that the only Catholic literature appropriate for our times must come about through an espousal of stark realism coupled with public washing of dirty linen.

But in the larger field of letters, which is untouched by Catholic influence, labeling becomes altogether a different matter. When those whom Harvey Wickham called "the Impuritans," produced book after book, these were not classed as the work of the impurist, the atheist, the amoral or the immoral. The novels of Theodore Dreiser were not advertised nor really properly criticized as "great examples of the new American naturalism"; nor were those of Sherwood Anderson labeled as Freudian and atheistic. Yet the field of American fiction today is largely overridden by writers who fundamentally uphold philosophies which are diametrically opposed to and antagonistic to that of the Catholic Church.

Much of current discussion of writing the American Catholic novel is due to an implicit recognition of these facts. The thought is very logically and admirably that a Catholic school of novelists could be built up to counteract at least some of the effects of an antagonistic one. That there is a deserved place for Catholic fiction anyone who has any thought on the matter will immediately admit. But we have not as yet, unfortunately, reached the stage where we have what can be called a school of such fiction; and what novels we have that merit a place not only as fiction but as worthy fiction, are yet to win proper recognition without the household. And further, what support such Catholic fiction has received from Catholics themselves is almost infinitesimal in relationship to the attention they have given and are giving to other novels.

It is completely unrealistic to pretend that Catholics, in their novel reading—and whether we like the fact or not the greater part of reading today is fictional—are uninfluenced by the pyrotechnics of publishers and critics responsible for the best-seller lists. We have to deal with a common human trait which might be called the supposition of moral invulnerability: "This book would be very bad for John Jones but it won't affect me"; "I infer that this novel is the most pornographic ever published but it is praised widely as a work of art and I'd like to judge for myself." Even where such a trait does not exist, the Catholic, conscientious in his reading, may be quite ignorant of the real nature of what he reads, at least until he is well advanced in it. For those who wish to guide Catholic readers into the proper paths the "moral invulnerable" may be recalcitrant but the conscientious will prove amenable. But with the latter little or nothing can be achieved if the logical guides are to pretend that there is only one path (that of specifically Catholic fiction) and none other (the books that are constantly being discussed in the press, over the radio, by neighbors, and, when interest is losing its white heat, cinematized).

Yet this attitude is unfortunately that of the majority of those who, through their positions or self-constituted, set themselves up as guides for Catholic readers. The proof of this can be simply had by examining the book review departments of the Catholic press. One terminates the inspection with no inkling from the majority of publications that their literary conductors are aware that other than Catholic books are being published. The literary editor of a publication specifically pledged to treat of literature admits that he knows of the existence of writers whom Catholics should not read but asserts that even competent and penetrating criticism of these writers — criticism which would warn the discerning reader from them—is "better ignored than explored." A few publications do venture into the field of criticism of purely secular novels but the coverage is inadequate and too largely negative in the sense that only those books which can be recommended are reviewed. Nor is it safe for the reader of these latter publications to determine that exclusion from review of a particular book is in itself a condemnation.

The fact, patent to any who will give more than a cursory study to the situation, is that Catholics have ignored a very potent means for the preservation and fostering of their philosophy menaced by the flood-tides of antagonistic ideologies. They know there are few novels today which do not subtly undermine morals as the Church teaches them. They know one of the principal forces which insure the success of such novels is the critic—really by and large more influential than the publisher who is at least subconsciously guided by what he thinks the critics' reactions will be. And they know the majority of critics who occupy the most important places of influence are indifferent to, if not militantly against, any religion, and certainly against Catholicism.

They cannot oust such critics although, of course, they may succeed over a long period in lessening their numbers. But against these critics can be arrayed another group which, counter to a chorus of approbation for a book subversive of morals boldly or insidiously, will raise another chorus of protest. In other words what is needed is the Catholic critic and a school of criticism distinguished by the fact that it applies constant and just norms both of philosophy and literature to what comes before it for review. Then if such criticism is given the proper place and opportunity, we can intelligently mold reading habits.

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A demonstration of the necessity for such criticism could easily have been deduced from the humanist controversy which agitated the literary world in America some years ago. The real fury with which the More-Babbitt exposition was greeted by the majority of secular critics was partially at least inspired instinctively by their fear that, were the ideas therein expressed to prevail, they themselves would be driven out of the picture. Whether they admitted it to themselves or not, they knew that a humanist movement, such as More and Babbitt advocated, would end those movements which they were most eager to see advanced. Professor Louis J. A. Mercier characterized the humanist movement as "the halfway house," which from the standpoint of Catholics was in America just that. But there is "a whole-way house" which a definitely Catholic-inspired critical movement could reach if it were properly attempted.

This cannot be done if the Catholic critics—such pitiably few as now have more than a dilettante stature—do not regard the entire field of literature. To concentrate their attention solely on Catholic books leaves no one in doubt as to what their verdicts are generally apt to be in regard to their moral tone. They will be certain to appraise according to the proper norms of Catholic philosophy; even if unfortunately they are apt to funk their duties in applying the norms of literature. Very much lack of respect for certain of our critics is due to the fact that, rejoicing over the production of a Catholic novel, they forget in a misguided enthusiasm that whereas it may be praiseworthily Catholic it is unworthy as fiction. The cause of the Catholic novel, nor any other Catholic cause outside of the immediately religious, is disserved if the emphasis of goodness is not on the right object.

Nevertheless it is the novels that are most before the public which equally importantly should come under the purlieus of Catholic critics. For they must meet secular critics on their own ground and be concerned with the same productions. And at least one common ground is that of literary norms. The American public has had foisted on it too much Left-wing literary, as well as Left-wing philosophical, trash. Yet it is in the name of literature that fiction readers are invited to sit down to feasts poisoned with freudianism, pornography, obscenity and paganism. No one proclaims: "Read this latest novel by X and see the great value paganism has as a way of life." Phrases, instead, double back on themselves asserting that X's book is an American classic, gargantuanly true to life, a nuptial flight into realism, or what you will. The fact of the matter very frequently is, and the discerning can quickly determine the fact if he will, that X's style is execrable and his technique as a novelist barely existent. It only happens that X is set on the way that the critics wish him to go and he advisedly must not be discouraged.

Very well, if Catholic critics realize that X's novel is bad on both counts but that unimpeded he is apt to arrive at the top of the selling list with the aid of Catholic readers, let them say so. Nothing is to be gained if the fact of X's novel is to be ignored. Catholics, as well as any other readers, will hear about it—they are not exactly as cloistered as some would believe they are—and will be left totally without any indices as to whether the book may or should not be read.

The problem of Catholic criticism will not be happily solved if, on the other hand, it is turned over for execution to amateurs. Many Catholic enterprises, apart from the purely religious, have a tendency to fall into the hands of the zealous but incompetent. We need a book review column, an editor may say, and turn the execution over to the nearest assistant. The result is a book review column and presto! the need is solved. As a matter of fact the result may be even worse than no column at all. Inexperts can even work decided harm as has been done by certain recommendations through Catholic columns of books which unmistakably should have been condemned.

There has long been a crying need for a reappraisal of the American novel, as a whole, from the Catholic standpoint. It is encouraging that there are some who recognize the importance of such reappraisal, recognition which recently, for instance, has come from those who are sufficiently alert to the need to realize that C. John McCole's "Lucifer at Large" hits the right nail squarely on the head. We need more assertion that novels must deal with life and "that men live by a definite system of values, and that these values are absolute and objective." There is importantly need for a leader, there is need for a movement which will encourage in American fiction and criticism the growth of a more distinctly human set of values, a set of values which admits God's place in life and man's end as the serving of that God.

The Vernacular

Autumnal trees to some mean harvest care;
To other eyes their leaves give out gold air.
For one a hillside holdeth only treasure
Such as a plow can count on as its due:
It is not flung aloft for dreamers' pleasure
And to the share its furrows are not blue;
Another's musing makes it there apart
A watershed of magic in the heart.
Earth calls to these by bread, to those by beauty.
It speaks two tongues and either shall endure;
In Greek unto the learned, but as a dearer duty
In homely Aramaic to the poor.

EILEEN DUGGAN.

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SCHUSNIGG OF AUSTRIA

By RENE KRAUS

DOES he have daily telephone conversations with the Pope? Is it true that he has pawned his soul to Hitler? Or is he perhaps secretly in the service of the Elders of Zion and under their orders opposing the Nazis? With Mussolini's backing, of course. But how is that possible? The friendship with Mussolini is finished; it came to an end when the Duce stopped supporting Otto von Hapsburg. Because Schusnigg is of course working for the restoration of the Austrian dynasty. Or is he only playing with the Hapsburgs in order, perhaps, to get a secret treaty with Czechoslovakia? Dr. Hodza, the Czechoslovakian Premier, recently popped up in Vienna; it is the first official visit from Prague since the war, and nobody knows what the two heads of governments may have discussed behind locked doors. On the other hand, everybody knows that the Duchess of Windsor counted among her closest friends Herr Joachim von Ribbentrop, Hitler's Ambassador Extraordinary in London. The ex-King himself has of course seen the Chancellor repeatedly during his residence in Austria. That completes the circle. Do you understand?

The whole world understands. The whole world is whispering, suggesting, nearly bursting with secrets. London clubs and Paris salons, secret service headquarters in Berlin and conspirators' cafes in the Balkans are alive with inside news, secret reports, special communications. Everyone knows the "real" Schusnigg—a moving-picture diplomat, a character from a romantic mystery story, a fabulous creation that unfortunately suffers from one defect, namely, that it bears not the slightest resemblance to the man who is Chancellor of Austria.

Before we can show Dr. Von Schusnigg as he really is, we must first insist upon what he is not and what he has no desire to be: a superman. And herein he differs beneficially from the dictators of various species. Mussolini ushered in a new era which had its dawn in the march on Rome. Herr Hitler allows it to be proclaimed that with his seizure of power a millenium was born. Even the shrewd Ataturk, Mustapha Kemal, is not satisfied with having laid the foundations of a new Turkey; in his opinion, around Ankara there is coming into being a new world.

Schusnigg, on the other hand, exhibits the self-restraint that distinguishes authority from dictatorship. He is content to steer the small nation for which he is responsible through the chaos of a period that not only constantly threatens war but is even literally war-like. He believes neither that he stands at the beginning of creation nor that some day, with his fall, everything will be over. The far-sighted patriots of the dictator-countries, whether they are in favor with their administrations or in the opposition, pass sleepless nights harassed by the question: what will follow after Hitler, Stalin, Mussolini? For the progress of evolution is not simple; life will not be able to resume once more its gentle and serene course, as if Nazism, Communism, Fascism had never existed.

These worries Austria is spared. Schusnigg's first aim is to guarantee his land the peace necessary for the development that he knows will proceed in spite of the most brilliant apparitions. This realization contains the very essence of the Austrian tradition. As an Austrian in instinct and philosophy—for the Austrian nation is characterized, not by an individual language, but, what perhaps carries equal weight, by an individual atmosphere and mental attitude—and also as a devoted son of the Catholic Church, Schusnigg is doubly bound by tradition. He bears in his blood the heritage of a thousand-year-old Fatherland and a two-thousand-year-old faith. Probably he is burdened, certainly he is hampered, by this tradition: the world is reflected as a much simpler place in the minds of self-ordained deities. But although it is a curb, it is also an insurance against political convulsions, risky enterprises, outbreaks of madness. Schusnigg, the authoritarian leader, has hardly less power in his country than any dictator in his. But with this difference: to him, power is never its own end. He knows, best of all, that there will one day be an Austria without Schusnigg. Not being a dictator, he cannot be hounded into a war, even against his will, like Hitler, who will certainly break into tears when the catastrophe finally arrives that he is precipitating without desiring it. Schusnigg is incapable of gambling with the existence of his country in order to bolster up a system, as dictators invariably do when they are faced with a choice; for to Schusnigg his country is all-important, the system only a subsidiary, if necessary, element in a phase of transition.

In what does Schusnigg's system consist? Allowing for the difference between the two men and their positions in the world, his program at one important point resembles Roosevelt's: both statesmen believe in a strong central power, which in a neurotic period of economic disturbance is alone capable of preserving civil order against

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demagogy and anarchy. Neither is afraid of the accusation of having erected a "personal government" if the resulting morale, industrial activity and reform of public life keep a Huey Long out of Washington and a Hitler far from Vienna.

Of course, democracy is a game with prescribed rules of long standing. But is it possible to fight according to the polite regulations of a strict gentleman's code against a highway robber who unchivalrously but most effectively hits you over the head with a club? German democracy tried it and committed suicide. It died of a misapprehension: it failed to understand that democratic methods are adequate only against a democratic opponent, and that the assaults of terrorists can unfortunately be beaten off only by terrorist tactics and, if necessary, by the use of force. The Austrians, with the fate of the Weimar government before their eyes, have chosen the road of self-defense. As a result there are no more political parties in Austria, no uncensored press, no opportunities for converting foreign gold into subversive propaganda; but there are also no persecutions of the Church, no Jew-baiting, no lack of butter and no clothing made of paper and vegetable fibers, no defaulted foreign debts and no preparations for war.

Schusnigg was neither the inventor nor the creator of the Austrian system. He took it over as Dr. Engelbert Dollfuss lay slowly bleeding to death from the bullets of the National Socialists' hired assassin, without being allowed a doctor or even the priest whom he begged for. "Schusnigg shall be my successor," was Dollfuss's bequest; it was one of the last sentences that he was able to utter. Under the most difficult conditions the man came into his legacy who has now ruled Austria for over three years. No solemn hour had brought him forth, no intoxicating wave of popular favor had whirled him high. Solitude was around him as he took up his task. At the bier of his treacherously murdered friend he began his life's work. This manner of assuming power suggests a scene from Shakespeare.

Schusnigg gives an impression of seriousness and devotion to duty amounting almost to asceticism. Seen nearby, he looks much older than his thirty-nine years. His hair has turned prematurely gray. His profile is as sharply chiseled as that of a statue. The gaze that looks out from behind his spectacles is clear and calm. Incidentally, he loves music, and the few free evenings that he is allowed by affairs of state he spends at the opera. But there is nothing about him to suggest the Viennese waltz atmosphere. The first man of Austria is no relative of the "typical Austrian" of the moving pictures and operettas who has donned a dress coat by noon and whom the matinee-goer cannot visualize without half a dozen blondes. Schusnigg was happily married to a charming young wife of the old Tyrolean nobility, whom he lost in a tragic automobile accident. Since then the world has become a quieter, lonelier, emptier place for him.

His life, from its beginning, has been devoted to hard work, faith in God and the fulfilment of duty. Schusnigg is the son of a general of the old Imperial army. He received his education in the famous Jesuit academy, Stella Matutina, and went directly from school into the war. As a young officer he served in the front-line trenches until the downfall of the monarchy. After the Armistice he studied jurisprudence, practised law in the picturesque provincial town of Innsbruck, and almost immediately became engaged in politics; here he was a pupil of Seipel, the great clerical diplomat who began to erect a new Austria on the ruins of the old. At thirty-four Schusnigg was already Minister for Justice and Education, the Benjamin of the administration. The world naturally knew very little of his indefatigable activity in directing the internal affairs of his small fatherland. It took notice of his name for the first time in that bloody hour in which a National Socialist putsch — the same to which Engelbert Dollfuss fell a martyr — attempted to make Austria an adjunct of Hitler's Reich. That this annexation was prevented, together with the war that would unquestionably have followed, was largely his work. Dr. Rieth, at that time German Minister in Vienna, sought to intercede for the insurgents. Schusnigg, however, replied, "We do not negotiate with traitors." He called out the army and the patriotic militia and several days later the putsch was suppressed. Since then Austria has steered Schusnigg's course.

Where does this course finally lead? It is not difficult to understand why the world should be concerned with the policy of this small state, which lies at the point of intersection of many conflicting interests and on whose ground, as so many times before, the fate of Europe may be decided. The independence of Austria is the bulwark that prevents the erection of the Berlin-Bagdad railway and stands in the way of German supremacy on the European continent. The independence of Austria is the only assurance that Czechoslovakia will not be encircled on all sides and one day crushed to death. The independence of Austria secures for the Danubian states that balance of power that every individual nation needs for the preservation of its own freedom. The independence of Austria is also the only guarantee that of the three great powers who are competing for predominance in Central Europe, namely, Germany, Italy and France, no single one shall be in a position to force the others to the wall. Accordingly the independence of Austria, as that of Belgium, is a prerequisite for European peace and thus for the peace of the world.

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Austrian independence, nothing more, is the aim of Schusnigg's foreign policy. In ever greater numbers the Austrians are coming to believe that the restoration of the monarchy will alone be capable of assuring this independence for any length of time. This legitimist doctrine has nothing to do with politics in the narrower sense of the word. Otherwise it could not have penetrated, as it has in ever-widening waves, into the progressive and even the former radical elements of the working class. It is rather an unpolitical nostalgia for the good old times, the times of civil order and a liberal-conservative *Kultur,* that finds expression in the call for Otto von Hapsburg. Mindful of how Hitler profited from the fact that the great German people was tired of remaining a nation of limited rights outdistanced by the victor states, Austria seeks to protect itself against becoming the football of foreign powers and influences. The restoration movement in Austria puts into expression the very comprehensible desire to rise once more from being an object of international politics to the status of a free subject.

That this ascent shall be accomplished, not by fits and starts and with jarring shocks to the already crumbling edifice of European peace, but gradually and systematically, is Schusnigg's greatest care. Therefore his alliances, his prudent and tentative reconnoitering on all sides. Hence, also, the innumerable misunderstandings which beset the fulfilment of each stage of his policy. Schusnigg is neither violent nor reckless. It is easy to be a revolutionary fire eater or a reactionary demigod. Dr. Kurt von Schusnigg has a far more difficult mission to perform. Calm, steady and rich in wisdom, he embodies an ideal that has become rare in our hysterical time: his is the genius of the happy medium.

HEADQUARTERS FOR CO-OPS

By EDWARD SKILLIN, JR.

ON THE far wall of the spacious, simply furnished offices of the Extension Department of St. Francis Xavier University, Antigonish, is a large map of the seven eastern counties of the province of Nova Scotia. It is dotted with pins of various colors which indicate credit unions, consumer cooperative stores and other enterprises in which the department is interested. How is it possible for the executive staff of this department, less than a dozen men and women, to reach the thousands of farmers and fishermen, miners and industrial workers, teachers and housewives of this sparsely settled, far-flung area? And is their experience in socio-economic rehabilitation an indication of what other more heavily endowed educational institutions can contribute to the well-being of the people in their vicinity?

The printed word is one of the most powerful instruments in the department's general program. Every two weeks they send out the *Bulletin,* a sprightly, informal account of various local and cooperative activities together with comment on more general political and economic problems. The *Bulletin* has a general circulation among Antigonish adherents. Devoted to credit unions is the aptly named *Umbrella,* which appears at irregular intervals. The department also publishes and furnishes at a nominal cost a series of pamphlets dealing with various cooperative or other socio-economic topics, culled from some pertinent magazine article or a timely speech, or instead written specifically for pamphlet publication. One of the most recent of the latter, bound in a striking red and black cover, "With an Eye to the Future," proposed that a central wholesale organization be set up to supply Nova Scotia's rapidly growing number of retail cooperative stores, citing the history of cooperative wholesales in other countries. This step toward a large-scale consumers cooperative movement is in preparation today.

The "Open Shelf" lending library of 3,000 volumes is another powerful instrument. They are "available for a period of thirty days to all study club members and others interested in study clubs." The department has selected 300 titles dealing principally with cooperatives, handicrafts, economics and sociology, agriculture and adult education. Books on Russia range from the ardent apologist, Maurice Hindus, to the equally vigorous critic, Reverend Edmund Wash, S. J. In fact, the large preponderance of the "Open Shelf" library books are written by non-Catholics. The general demand for these volumes is great, and prospective borrowers are advised that "it is well to give first, second and third choice." The department has already embarked upon a plan whereby a series of regional libraries will be set up, each to supply a wide radius of local libraries in sparsely settled districts.

All this material is particularly useful for the thousand-odd study clubs, which are really the opening wedge for the cooperative movement. They often are formed when some local citizen, with the help of an organizer or professor from the Extension Department, gathers a small number of his neighbors to consider some concrete problem bearing on their own well-being and they decide to meet at regular intervals. Once the

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group is under way the university supplies speakers, the printed material described above and whatever advice is needed. For example, the tiny hamlet of Baddeck on Cape Breton Island, the start of the scenic Cabot Trail, had twelve active study clubs in its vicinity during the past year. Each discussed from a personal and practical point of view, credit unions, rural electrification or cooperative medicine. One group determined that by contributing $1.50 a month their families could secure adequate medical attention throughout the year. As it is now, the charge of $1 per mile for doctors' visits leads country families to put off calling a physician until an illness reaches a desperate stage. If a local doctor will not undertake this scheme, the group is thinking of proposing it to some recent medical school graduate.

Perhaps the most directly effective work accomplished by the Extension Department is the intensive six-weeks leaders' course held on the campus of St. Francis Xavier annually. Here the organizers of study clubs, cooperative stores, handicraft industries, cooperative canning factories and credit unions assemble with local leaders who have become interested in the movement for instruction and the interchange of ideas. The department also sponsors annual conferences like the Nova Scotia Credit Union League meeting just held at Port Hawkesbury and the Rural and Industrial Conference at Antigonish. The cumulative effect of such instruction and interchange of experiences is incalculable.

Just recently the department has organized a women's division in charge of the Sisters of St. Martha, whose modern hospital and well-equipped school of nursing are situated on a hill overlooking the town of Antigonish about a mile away. This work had its beginnings at the Sisters' Social Service Center in the industrial town of Canso. It is based on the assumption that there are many women of limited financial means who can better their mode of living simply by utilizing what lies close at hand. Since this is, like Scotland, a sheep-raising country, wool is cheap, although woolens are expensive. Therefore the new division is installing model looms in strategic homes. The women are also learning sewing, knitting and glovemaking; local and district exhibitions have provided an admirable stimulus to the spread of domestic handicrafts. Along with this activity is an embryo study club movement as well.

The Extension Department's relations with the Nova Scotia consumer cooperatives are not as close as with some of the other related activities. For over fifty years various forms of cooperative stores have been in operation by groups of thrifty Scotch-Canadians. In those communities where such efforts have been tried and failed it is rather difficult to launch any new cooperative ventures today. Study clubs form the background for the new cooperative stores organized under the egis of the university; a thorough grounding in the seven Rochdale principles and other phases of cooperative retailing precedes the actual establishment of a new store, thus obviating the causes of past failures. Managers of stores already operating are furnished with literature and advice and encouraged to participate in cooperative conferences and leadership courses.

At present the department is vigorously promoting the spread of credit unions, as a means of enabling low-paid workers with no credit in local stores to purchase what they need to attain a minimum decency of living. They also serve as a means of regular weekly saving and as an education toward the development of economic responsibility. Each credit union has a board elected by the members to pass on all loans, for instance; the borrower must show that his purpose is a useful one, must demonstrate his ability to repay the loan within a reasonable time and must put up adequate collateral—which might take the form of the endorsement of his note by two or three of his fellow members. The rate of interest paid to members on deposits in many Nova Scotia credit unions is 5 percent, double the annual rate paid on savings bank accounts in the United States. The Port Hawkesbury conference reported a 1937 membership of 15,681 in the Nova Scotia Credit Union League, a 53-percent gain over 1936; shares and deposits increased by 94.5 percent. Study clubs lay the foundation for new credit unions and a credit union catechism must be mastered before a charter is awarded to any group. The department also furnishes the bookkeeping forms for the efficient tabulation of loans to members and other operations of the group.

The activity which has brought the greatest fame to Antigonish is the university's part in establishing producer cooperatives. In the space of a few months poverty-stricken fishing villages, where the people dragged out a miserable existence on a meager government dole or were unable to get out of debt to the fish company—who owned even the simple gear with which they sought their livelihood—have been transformed into energetic communities with genuine social and educational ambitions. First the organizer from the Extension Department builds up a local group which prepares itself to operate its own lobster factory or fish-processing plant. If the fish company refuses to sell its local plant at a reasonable price, the group sets to work to build one of its own, lumber being easily at hand. Where the fish or lobsters are sent direct to the Boston market, two or three reliable agents are selected for all the fishermen, to secure them the best prices, where formerly in their unorganized marketing they had been forced to take whatever was offered for their hard-earned catch. It is this re-

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habilitation of genuine distress areas which has attracted world-wide attention.

If these activities and their results are viewed as a whole it will be seen that they tend toward the inculcation of what in popular language might be called "natural virtues"—honesty, thrift, ambition to better one's mode of living and to enrich one's manner of thinking, and cooperation in constructive activities with one's neighbor, regardless of his religion or nationality. They lead directly to what President Roosevelt means when he uses the term, "the more abundant life." But there is no escaping the fact that this removal of social and economic evils and the development of this new outlook on a largely natural plane are a sound foundation for the supernatural virtues as well.

Because of their success in Nova Scotia the Extension Department has been given supervision of a similar program in the Province of New Brunswick, where farms are richer and more extensive. Adult education authorities in nearby Prince Edward Island and Newfoundland are also enjoying the active collaboration of St. Francis Xavier University. Money is not plentiful in Nova Scotia and the local extension work has been financed so far largely by grants from the Carnegie Foundation and the Canadian government. Continuance and further development of the work depends to a considerable extent on these grants and their increase. But another glance at the large wall map will remind the inquiring visitor that even in Nova Scotia the modest but enthusiastic leaders of Antigonish have hardly begun.

THE ADMIRER

By ANDRÉ MAUROIS

FIRST Letter—"My dear Master: It is very bold of me to write to you. I have but one excuse, the admiration that I feel for your work. You cannot realize what your books have meant to me. You will forgive me for being unable to refrain from telling you so and perhaps you will be so generous as to write me that this testimony of a reader has not left you indifferent. Be assured, dear master, of my respectful admiration.—Robert Broquette."

Reply—"Sir: Your letter touched me. A writer is never sure of himself. Sympathy reassures and comforts him. Gratefully and very cordially yours, Bertrand Schmitt."

Second letter—"My dear Master: I was overjoyed to recognize on an envelope the handwriting that could be no one's but yours. I had not dared hope for an answer. So much kindness emboldens me to the extent of broaching a subject that I purposely left out of my first letter. I myself, dear master, am an apprentice at the art of writing, which you have honored by so many masterpieces. I have written a novel, a comedy and several short stories, and friends to whom I have shown these efforts have assured me that they are not without merit. But what can an unfortunate man in the provinces do about it? You know, dear master, that publishers don't even open manuscripts from unknown authors. I should need someone to speak for me. I thought perhaps you might consent to read my novel and, if you like it, to recommend it. Naturally, should your opinion be unfavorable to me, I would ask for absolute frankness. Your advice is law to me. Be assured, dear master, of my affectionate admiration.—Robert Broquette."

Reply—"Dear Sir: I have much to do and little spare time. Besides, contrary to your belief, publishers have very cultivated readers who consider it a duty to read everything. But I do not want to disappoint you. Send me your manuscript. I shall do my best.—Bertrand Schmitt."

Third letter—"Dear Master: I am a bit worried. You have had my manuscript for two weeks and not a word from you. But perhaps you have already passed it on to a publisher and are awaiting his reply. In any event I am counting on hearing from you by return mail. With sincere admiration, Robert Broquette."

Reply—"Dear Sir: My, but you are in a hurry! If you could only conceive my life as it is, you would be more indulgent. However, I finally read your manuscript last night. To be more accurate, I ran through it, for because of your impatience I wanted to give you my first impression without delay. Here it is quite frankly: I believe it would be wrong for you to publish this novel in its present form. You have a theme and an environment, which is saying a lot, but the book is incomplete. Lay it aside for a few months; read the great masters: Balzac, Stendhal, Tolstoi; then return to your manuscript with a fresh perspective; you will see what must be modified. At that time I could probably give you a few useful suggestions. If you have not succeeded, it is not lack of talent but lack of experience. Stick to your work, keep your eyes open, live, and one day you will be a novelist.—Bertrand Schmitt."

Fourth letter—"Sir: I have not yet received the manuscript that you were to have sent me as soon as you had finished it. Your suggestions are more cautious than generous, but it is natural that authors who have arrived should wish to hold back the day when others will replace them. Devotedly yours, Robert Broquette."

Three months later, in the *Echo d'Yonville:* "Bertrand Schmitt's latest novel is disconcertingly platitudinous. He is supposed to be one of our leading writers. Wooden characters, outmoded ideas, vulgar philosophy. Such mediocrity is astounding. May these lines written by a less famous but more exacting novelist serve as a tombstone for a book still-born.—Robert Broquette."

Five years later, in the Catalogue of an autograph seller: Schmitt, Bertrand, novelist and critic: Interesting series of four letters addressed to a young writer. 4 pages ½in.-8 (1931). He thanks him, encourages him and advises him to wait before publishing a book: "If you have not succeeded, it is not lack of talent, but lack of experience. . . . Stick to your work, keep your eyes open and one day you will be a novelist. . . ." Each, 75 francs.

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Seven Days' Survey

The Church.—On October 31, the Feast of Christ the King, Catholic colleges throughout the nation will cooperate with the Catholic Association for International Peace, the Students Peace Federation and the *Christian Front* by holding special programs devoted to the cause of peace. More than fifty American colleges participated last year. * * * Monsignor Eugene J. McGuinness, general secretary of the Church Extension Society, has been named Bishop of Raleigh, N. C. * * * Four of the ten missionaries abducted near Peiping, August 30, have recently been released. They reported that they had been treated with consideration and expected their companions to be released shortly. * * * Reports from Tennessee indicate that the trailer chapel conducted by the Paulist Fathers in rural areas in the South is being welcomed with considerable interest and no signs of ill-feeling. * * * For the year ending July 15, 1937, the Maryknoll Fathers of China, Japan, Korea and Manchukuo announce adult baptisms of 7,434, an increase of 35 percent over a year ago. * * * Cardinal Van Roey, Archbishop of Malines, was president of the International Congress of the Apostleship of the Sea at Antwerp, Belgium. The central theme of the conference, "The Cultural Life of the Seaman," was discussed from the viewpoint of the sailors, the shipowners, the port chaplains, the Sea Apostolate lay workers and the State. * * * St. Joan's Social and Political Alliance, an organization "for political, social and economic equality between men and women of whatever race," has submitted a memorial to the League of Nations Assembly demanding that colonial administrators see to it that native women are treated as human beings. * * * "The Catholic Church and American Democracy" is the theme of the National Catholic Alumni Federation meeting at Boston, October 28-30.

The Nation.—The Hoover suggestion for a mid-term quasi-convention of the Republican party gained momentum during the week. Senator Borah stated that "there would be no better way to stir discord than to start such a convention," but most Republican leaders seemed to favor a meeting for next spring. * * * Mr. Landon went on the air to deliver one of his measured attacks on the administration. Referring to the President, he said: "As long as he uses lack of power as an alibi, we will never make any real progress. It is time to put a solid foundation of workable legislation under the air castles which the President is forever blowing." * * * The prospect was that the special session of Congress would start in where the last session ended. Observers found little more unanimity concerning the wages and hours, farm, regional planning and government reorganization legislation which will probably be pressed. The chief new item appeared to be reformation of the anti-monopoly laws. * * * The Department of Labor has set up an apprentice training section to prepare persons for skilled trades, in accordance with provisions of the Fitzgerald Act, passed during the last session of Congress. The department announced that during September there were 278,946 new applications for jobs handed in to the United States Employment Service, a decline of 1.6 percent from August and 21.6 percent below September of last year. Total placements made by the U.S.E.S. during the month were 346,029, down 3.3 percent from August and 20.4 from September, 1936, but placements in private industry were 239,596, 5.1 percent above August, and 42.8 above September, 1936. The active file held 4,636,744 names, 4.5 percent below the previous month and 32.2 percent under the same month last year. * * * The Supreme Court upheld the right of the SEC to subpoena the private telegrams of a group of Florida oil investment men. It also supported the New Deal by denying to the Jeffrey-DeWitt Insulator Company permission to fight NLRB orders in the high court. * * * The CCC tree-planting program for 1937 reports 420,000,000 trees planted this year.

The Wide World.—Italy broke a long Non-Intervention Committee deadlock by agreeing to have an international commission sent to Spain to ascertain the number of foreign volunteers on both sides and deferring the question of belligerent rights until after the commission report. The plan was welcomed by European powers generally. No date has been set for the Loyalist government's transfer from Valencia to Barcelona. Madrid police arrested forty-four persons as Fascists and ten others for hoarding food and money. Nationalist forces encircled Villaviciosa, cutting that strategic city off from the sea in the drive on Gijon. The Loyalist offensive southeast of Saragossa failed. * * * The Italian Cabinet announced a 10 percent extraordinary capital levy on all stock companies and an increase in the sales tax from 2½ to 3 percent for the purpose of meeting budget deficits for the 1937-1938 and 1938-1939 fiscal years and to provide the funds necessary for completion of an armament program to keep pace with other nations. It was officially announced that 102 Italian troops, including 41 officers, and an unspecified number of native troops, had been killed in Ethiopia when strong groups of natives attacked small isolated garrisons in the central highlands. * * * Terrorism has been revived in Palestine and the tension is once more very high. * * * Twenty-four persons were executed in Russia, bringing the known dead total in five months for alleged sabotage and espionage to 462. * * * Communists won 41 seats on the General Councils in the recent communal elections in France, a gain of 31. Socialists won a total of 234 seats, an advance of 70. The two Marxist parties together hold only 275 seats out of a total of 1,525. Results indicated a slowing up of last year's movement toward the Left and a return to normal political stability.

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Peace in China?—How effective has Chinese resistance proved after ten weeks of open warfare? According to all indications the defenders are so strongly entrenched at Shanghai that there is little expectation that they will be dislodged. But in North China the very reverse is true. There are recent reports of Chinese successes in Shansi and Shantung, but observers are agreed that Japanese control of all the territory north of Yellow River is inevitable. During the week they penetrated even into Honan, the sixth Chinese province they have entered since the start of the campaign. Among rumors circulating unfavorable to the Japanese were reports of wide-scale rebellion in Manchukuo and the surrounding of 50,000 Japanese troops in the province of Shansi. None the less their advance from the North continued. There are indications that Japan might participate in the Brussels nine-power parley to accept peace in return for the recognition of her North China conquests. Despite the apparent hopelessness of reversing the military decision, Chiang Kai-shek is said to be fixedly determined to refuse negotiations on this basis. The Japanese objectives are said to be control of the provinces of Chahar and Suiyuan, which form Inner Mongolia and would serve as a protective corridor 700 miles wide adjacent to Sovietized Outer Mongolia. In addition, the Japanese want a régime favorable to them in the North China provinces of Shansi (rich in natural resources), Hopeh and Shantung.

Bad Budget.—The current federal budget—July 1, 1937, to June 30, 1938—will be unbalanced by $695,000,000, or, if debt retirement is included, by $895,000,000. The gross deficit last year was $2,811,000,000. In January, it was estimated that there would be a surplus of $37,000,000, and in April, that the deficit would be only $418,000,000. Congress appropriated $214,000,000 more than the budget called for: $113,000,00 for the Railroad Retirement Act; $40,000,000 through continuance of reduced interest rates on Federal Land Bank loans; $36,000,000 in Social Security tax refunds; $25,000,000 through extending PWA two years. Expenses are being increased another $130,000,000 by cotton commodity loans necessitated by the bumper crop and farmer pressure. "The present revision by the Treasury of the revenue estimates showing a reduction of $256,000,000 from the estimates of April 20. These changes have had the effect of increasing the deficit of $418,000,000 of last April by $600,000,000, but there will be savings under other items of expenditure amounting to $323,000,000, which will result in a net deficit of $695,000,000." There will be a reduction of $115,000,000 from the sum scheduled for the Old Age Reserve Account, and "administrative savings" of $208,000,000. The President announced he has canceled two potential drains on the Treasury by stopping further outlays by the RFC and PWA. "The receipts for the fiscal year 1938 are now estimated at $6,650,000,000, and the expenditures, excluding $200,000,000 for debt retirement, at $7,345,000,000. . . . This does not take into account any change in the public debt which may occur as a result of the Treasury policy with respect to the sterilization of gold."

Mexico.—Any doubt entertained by State Department officials as to the future of American investments in Mexico was speedily dispelled by the address of Ramon Beteta, Under-Secretary for Foreign Affairs, at the conference of American officials at Mexico City. Señor Beteta made no pretense that the "reconquest of Mexico for Mexicans" did not entail the elimination of all foreign, including American, capital. He described the Cardenas program as the nationalization of oil and mines, the seizure of landed estates for the benefit of the peasants and the protection of Mexican workers. He held it extremely unlikely that Mexico would be in a position to compensate our citizens for the seizure of their property. Recent protests from the United States Embassy on behalf of oil companies and for the postponement of a 3 percent duty surtax have been ineffective. Government owned or protected companies are competing with American companies and Mexican workers in American enterprises have struck so often that many have had to be abandoned. In recent years our investments, which lie chiefly in mines (70 percent), oil, electricity, telephones and manufacturing, have been cut in two. It is uncertain what Washington will do when all the data is assembled, but it must be borne in mind that the Mexican commercial market has been supported largely by the silver purchases of the United States. In the last two months reserves in the Bank of Mexico have fallen to 52.2 percent, almost the legal limit, and President Cardenas's recent speech on Mexican finance is believed to presage inflation. Meanwhile several political murders of Marxists are reported in the state of San Luis Potosi, where General Cedillo declares he is out of politics, devoting himself to agricultural activities at his hacienda, Las Palomas.

Diocesan Tabloid.—A new high for good journalism was struck by the *Catholic Herald-Citizen* of Milwaukee, Wis., when it came out, October 16, in genuine tabloid form. A number of the nation's diocesan weekly newspapers are the same page-size as the average tabloid, and Father Coughlin's organ closely resembles the secular tabloid in style and format, but this is the first instance where the diocesan press has turned to the highly effective technique of the modern tabloid. First to catch the eye in the October 16 issue is a shot of a superior-looking giraffe, which graces the length of the first page under the headline, "Ringlings Help Pay Parish Bills." Other front-page headlines include: "Murder Isn't Needed to Right World's Ills"; "Bandits Demand a Ransom of $50,000; Pope Stops Payment"; "Nun Tells Cops How to Do It—Knows How to Stop Traffic Jams." The first section is devoted to pages headed: "World News," "National News," "News—People," "News—Features." The editorial section includes short stories, several N.C.W.C. features, a Woman's Page with a "Dorothy Dix" column, and a Children's Page. The final section is devoted to Milwaukee and Wisconsin news. Stories garnered from the usual local, secular and N.C.W.C. sources appear under striking heads and leads that compare favorably with the best secular tabloids. According to their masthead the *Catholic Herald-Citizen* is the "World's Livest Catholic

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Newspaper." It is a challenge to their fellow editors and one wonders why it has not been done before.

Parent Education.—Dr. Edgar Schmiedeler, director of the Family Life Section of the National Catholic Welfare Conference, told the Diocesan Council of Catholic Women in Portland, Maine, that there are still parents who leave all matters of child guidance to the whim of the moment and to the prompting of their emotions. Some parents sneer at the notion of parent education, even though they readily admit the need of specialized training for lawyers, doctors, clergymen and school teachers. A rapidly increasing group of parents, however, humbly admit that they have very much to learn regarding the truly complex and difficult task of training their little ones. These parents, while unquestionably granting the value of the parental impulse and of native intelligence, nevertheless face the plain fact that the thorough understanding of children and of their problems is not so much a matter of intuition or inborn knowledge as it is of acquired knowledge. Hence, they seek to equip themselves with that knowledge by all reasonable means that lie within their reach. Dr. Schmiedeler stressed the need for bringing American home life back again to the full bloom and beauty of an earlier and more Christian day. Without that, he concluded, the purposes of family life cannot be properly fulfilled and neither the Church nor the State can truly flourish and prosper.

Taxes.—Dr. Mabel Newcomer of Vassar College has just completed a detailed tax study of two typical states, New York and Illinois, soon to be published by the Twentieth Century Fund. The study was made on the basis of adding together all the taxes—federal, state and local, direct as well as hidden—paid by an individual, in order to get his total tax burden. Dr. Newcomer reports that America's tax system is now geared to pinch most sharply at both ends of the scale. Going into specific examples, she cites an Illinois farmer with a $2,000 income who pays out 8 to 10 percent in taxes. She estimates that his neighbor, with only $500 cash income, must pay 11 to 16 percent in taxes. She asserts the same relationships are true of wage earners, and that a worker making $1,000 a year must pay out a higher percentage in taxes than the man who earns $2,000. Hidden taxes are the main cause of these disparities. Dr. Newcomer points out that the basic necessities of life—food, clothing and shelter—all bear heavy, though often hidden, taxes. There are direct sales taxes in many communities and everywhere there are all kinds of indirect taxes that manufacturers and other producers shift to the ultimate consumer. The less money an individual earns, the greater is likely to be the percentage of his income that must go for basic necessities and similar consumption goods. Hence the paradox that at the lower income levels the tax burden gets larger as the income grows smaller.

Non-Catholic Religious Activities.—On Saturday, October 16, at Cincinnati, Ohio, the Right Reverend Henry St. George Tucker, Bishop of Virginia since 1927 and for twenty-five years previous a missionary in Japan, was elected Presiding Bishop of the Protestant Episcopal Church in the United States. He will assume authority on January 1, and will be eligible to remain in office until January 1, 1944. On Sunday, Dr. R. J. Colbert warned the leaders of the Episcopal Church that religious life lagged in small towns and called for a nation-wide campaign to remedy this condition. The Reverend Robert L. Johnson warned the same gathering that the Negroes had "an inadequate part in the church." On Monday the new budget was adopted for 1938 and the convention expressed "profound gratitude and thanksgiving" at being able to restore many of the cuts made during the depression. Tuesday brought the convention to a close with a pastoral letter to the Episcopalians, in which the bishops urged unification, saying, "Divided the Church of Christ cannot fulfil its mission." * * * Over 1,000 Protestants of twelve denominations officially joined hands for the first time in Protestant history during the week of October 16, at the joint conference for a united Protestantism held at New Haven, Conn., under the auspices of the Connecticut Council of Churches. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, predicted that the movement toward Christian unity which has started in Connecticut will soon spread to other states. He described the New Haven conference as the first practical response in America to the efforts launched last summer in Oxford and Edinburgh.

Labor Peace?—The Committee for Industrial Organization was formed in November, 1935, and its member unions were suspended from the American Federation of Labor the following fall, in September. Last month the A. F. of L. convention empowered their executives to revoke finally the charters of C.I.O. unions. Leaders of the thirty-two C.I.O. unions, however, were meeting at the time in Atlantic City, and they offered to form a committee of 100 to meet with a similar committee from the A. F. of L. to discuss unity in the labor movement. This offer was labeled "insincere" by William Green, who pointed out that for two years an A. F. of L. committee of three had been waiting to negotiate with the C.I.O. On October 15, at their closing meeting, the C.I.O. executives composed a telegram and sent it to the A. F. of L.: "The conference of the Committee for Industrial Organization has designated a committee of ten to meet with a committee from the American Federation of Labor to determine the number of representatives for each organization to attend the proposed conference and to fix a mutually satisfactory time and place for such proposed conference." The next day they received an answer: "The committee of the American Federation of Labor, composed of Vice-Presidents Harrison, Woll and Bugniazet, will meet your committee, Willard Hotel, Washington, D. C., October 25, 10 a. m." The C.I.O. also voted on October 15 authorization to their executives to call a national convention to organize the C.I.O. permanently under a constitution. It is now expected that revocation of the C.I.O. charters and the holding of the C.I.O. constitutional convention will be delayed. The great ques-

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tions to be met October 25 are two. President Green says the dispute is one of "democratic procedure, majority rule against a minority." The C.I.O. claims it is a question of whether or not the craft unions will waive jurisdiction over members of their trades in the mass-production industries. If some sort of settlement should be achieved, the C.I.O. would likely maintain some identity as a department of industrial unions within the A. F. of L., such as the metal trades or the building trades departments.

Narragansett.—Queer business has developed to extremes in Rhode Island, where Governor Robert E. Quinn has been fighting Walter E. O'Hara, head of the Narragansett Race Track and owner of the Providence *Star Tribune*. The State Racing Commission, under the Governor, several weeks ago tried to remove Mr. O'Hara from his office for profane language to a state official, but was overruled by the Rhode Island Supreme Court. Then the commission tried to suspend the track's license on six charges, but on October 15, three days before the opening of the fall meeting, the Supreme Court again balked the commission. So on October 16 there was published "A Proclamation by His Excellency Robert E. Quinn, Governor," declaring Narragansett Park and territory for a distance of one mile surrounding it on all sides in a "state of insurrection." The proclamation of the Governor, an Old Deal Democrat, included in its numerous "whereases" charges about the harboring of criminals against O'Hara and, by implication, against the police of Pawtucket and politicians unfriendly to Quinn, which Harry F. Curvin, Director of Public Safety and New Deal Democratic leader of the State House of Representatives, and Mr. O'Hara's other friends, considered "vicious and libelous" and "wanton falsehood." The only redress, however, impeachment, was not started, and 300 National Guardsmen with steel helmets and machine guns took up their position and kept all customers away as the days of the scheduled meeting came around. From 4 p. m. October 18, entry was denied even to horses. Since its opening August 1, 1934, the mutuel windows at Narragansett have taken in $109,818,611.

Cathedral of Reims.—Reims Cathedral, constructed from the thirteenth to the sixteenth century, was finally consecrated on October 18, 1937. The church where thirty-six kings of France were crowned had never been consecrated before, probably because an altar from a previous cathedral remained in use. On September 4, 1914, the edifice was first struck by a shell during a bombardment, and before the war was over it had been converted into a hospital, had been hit repeatedly and had burned and been largely ruined. In spite of repeated bombardments, the statue of Saint Joan of Arc in the cathedral square was never touched. The work of restoring the church has been going on for nineteen years, and for some time Mass has been celebrated at a temporary altar. During the consecration ceremonies relics of Sainte Clothilde, Saint Rémy, Saint Albert of Louvain, Saint Louis and Sainte Thérèse of Lisieux were taken to the various altars of the cathedral. In his address during the magnificent ceremony Cardinal Suhard thanked those who had helped in the restoration, especially the architect, M. Deneux, who almost re-created the original edifice, and John D. Rockefeller, jr., who contributed most generously.

Safety.—The committee on pedestrian protection and control reported to the National Safety Congress in Kansas City that of the total motor vehicle deaths in the United States 40 in 100 are pedestrian fatalities and only 25 percent are the result of collision. Urban districts have been able to reduce their pedestrian deaths 7 percent in the past seven years but such deaths in rural districts have increased by 64 percent. New and stringent air traffic rules to make flying safer have been issued by the Bureau of Air Commerce. Under the new rules, contact flights can be conducted under virtually no restrictions other than broad "rules of the road." Instrument flights (made when weather conditions are such that planes might not avoid collision hazards unless definite restrictions were imposed) must be carried out under a definite flight plan—including information on the point of first intended landing, proposed cruising altitudes and air speeds, estimated elapsed time until arrival at destination, and an alternate airport. Pilots must have an instrument rating and their planes must carry complete instrument equipment, including two-way radio. They must not make changes in their flight plans while en route without the approval of the station area in which the flight is progressing. A weather minimum of a 500-feet ceiling and one-mile visibility is prescribed, below which none but scheduled or military aircraft may operate.

On Molecules.—Professor Svedberg of Upsala University, Sweden, Nobel Prize winner and one of the world's leading scientists, speaking at the dedication of a new chemical laboratory at the University of Delaware, Newark, Del., October 14, discoursed on the latest observations obtained with a new tube, designed by Dr. Arne Tiselius, also of Sweden. This machine is a new model of the electrophoresis tube, which separates entities in accordance with their electrical properties. The new tube separates the globulin, which is the blood substance that has been observed so far to be the carrier of the antibodies, those mysterious substances which provide immunity against specific bacterial diseases and constitute the serums for the treatment of a number of serious diseases. Dr. Svedberg is the first of twenty-nine educators and leaders in arts and sciences of Sweden, who will visit this country to lecture before our universities and colleges in connection with the Swedish Tercentenary celebrations this year and next commemorating the founding of the Swedish colony on the Delaware River, 300 years ago. To understand life, both in health and disease, Dr. Svedberg pointed out, it was first necessary to know and understand the constitution, size and architecture of the most important building-stones of the cells, namely, the protein molecules. He emphasized the various important hormones and enzymes that have been studied by this new method, and the thousands of observations this apparatus has yielded through this "window into life."

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The Play and Screen

The Abbey Theatre Players

THE ABBEY PLAYERS are with us again, minus it is true the inimitable Barry Fitzgerald, but none the less welcome as few players would be welcome. What is the appeal of these Irish actors and actresses and dramatists? Well, in the first place, they are Irish. Into a hard, glittering, brutal civilization, a civilization at once self-conscious and sophisticated, they come to us warm-blooded, human, unself-conscious. Even when the characters they depict are far from lovely, they inform these characters with a humor and a warmth which make us forgive their vices; they never miss that one touch of nature which makes all humanity kin. The Irish dramatist and the Irish player alike realize that the shield of human nature, even the worst of it, has two sides, and that while vice may be uppermost, virtue is usually underneath. A drunkard, a coward, even a traitor is not all evil—even the bitterest of the Irish playwrights, Sean O'Casey, knows this. Fluther, the Jockster, Captain Boyle, all have their heart-warming qualities, and the players who interpret these parts are able to project the good with the bad. Perhaps project is not the word; it is rather that they are so of the warp and woof of the playwright's imagination that the cloth that is woven is apiece with the weavers. It is not what they do or say; it is what they are. It is idle to assert that divorced from their environment, in plays other than those of Irish peasant life, they would be ineffective. The answer is that no matter how able an English or American actor may be in the plays of his own repertory, placed in an Abbey Theatre play he is utterly unreal. The test of art is after all the test of artistic illusion, and in their own field the illusion produced by the Irish players is complete.

What are the virtues of these Irish plays? In the first place even the poorest of them, like Teresa Deevy's "Katie Roche," with which they opened their New York season this year, are real. They are about real people, and they are written with integrity. There may be faults in construction, the story they tell may be tenuous, but they always tell it to the hilt, with no compromise with logic or with truth of deed or word. Their characters are of the earth earthy, but none of them ever lacks the dream without which life would be as dull as a Broadway play often is. And though the plays are about simple people, the psychology is often extraordinarily complex, the complexity of simplicity of personality thrown against a tradition centuries old. It is this which makes them so fascinating, so rich, so filled with poetry of phrase and mood, so wise in the true sense of the word. There are those who have reproached some of the Irish playwrights with being anti-Catholic, but I for one have never felt this is so. Even when written by unbelievers they are shot through and through with Catholic feeling and Catholic belief. They would be inconceivable in a Protestant society. Imagine them coming from the dour civilization of Ulster—it is impossible. Some of their characters are degraded, others of them are weak, but never are they entirely lost; for in their hearts there is a humbleness which we feel will save each and every one of them at the end.

So far this season they have given "Katie Roche," "The Plough and the Stars" and "The Far-off Hills." The first play, while rather thin in story, is an interesting character study of a young wife. "The Far-off Hills" is the delight of the engagement. Beautifully acted, Lennox Robinson's comedy has come into its own, and the large audiences attending it have caused the postponement of "Juno and the Paycock." The scene in the young girls' bedroom is in particular one of the most delicious bits of comedy seen in New York in many years. "The Far-off Hills" has none of the disagreeable characters which O'Casey puts in his plays, and therefore will be enjoyed by everybody. It writes of good people, and yet it makes them interesting, even fascinating. It is an uninterrupted joy. (At the Ambassador Theatre.)

GRENVILLE VERNON.

The Great Garrick

WHENEVER anyone in Hollywood turns in a screen play of an unusually high-class artistic nature, so-called, he is hailed at once within the realm of the screen as a courageous pioneer. Mervyn Le Roy's "Great Garrick," for Warner Brothers, is a smart, mid-eighteenth-century satire that will easily be recognized as one of those excursions—all too infrequently fruitful—taken by Hollywood into the field of pure artistic expression.

Mr. Le Roy, it appears, was inspired by an incident in the life of David Garrick, egomaniacal monarch of the stage in the 1860's. With that single thread he engaged in intensive effort to provide something unique, building a distinctive,strictly fictional romantic comedy. The French and English costuming is of the period when Actor Garrick went a-visiting from his native Drury Lane Theatre, London, to the equally famed Comédie Française, in Paris.

Ernest Vajda's original screen-play, a legend that is somewhat wordy, has Mr. Garrick give a farewell speech to his Drury Lane audience, during which he facetiously observes that he is accepting an invitation to appear with the Comédie Française only because he believes the French should be taught a thing or two histrionically. The remark reaches Paris before Garrick, causing the French players to stage a hoax to humble the great actor while en route to France. But he sees through the plan when he arrives at the scene of its perpetration, in a lone wayside inn near Paris, where the French players have installed themselves as servants and attachés of the hotel. Garrick, however, made his great mistake in believing that the love of a beautiful Countess, a guest at the inn, was also part of the hazing. Thus did the master of simulated emotions fail to recognize romance in reality.

Mervyn Le Roy employed all of the lavishness in elaborate mountings that the period requires. The cast, led by Brian Aherne, Olivia de Havilland and a dozen others of note, work superbly to make the proceedings gay and sophisticated. Mr. Aherne satirizes the laughter, beauty and charm that surround him, with all the bravado and swagger of Garrick himself.

JAMES P. CUNNINGHAM.

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Communications

THE PROTESTANT LETTER ON SPAIN

Ridgewood, N. J.

TO the Editor: It is extremely regretful that in a time when all Christians should unite against the destructive and godless forces, a group of 150 American clergymen and educators joined the anti-Catholic campaign, by assailing the leaders of the Church in Spain, who have been the witnesses of the terrible sufferings of Catholics and Protestants alike.

Would these good ministers still talk of the principles of democracy and social progress, if an angry mob encouraged and led by the government, destroyed their own churches and then killed their pastors?

As Monsignor Ready, general secretary of the National Catholic Welfare Conference, says in his remarkable reply: "The exercise of the right of self-defense against an unjust aggressor, is not rebellion."

Is not the personal dignity as a child of God, our first God-given right, before being the slave of a terrorizing God-hating state, that makes it a crime to believe in Christ?

Yes, we all long for social progress, but are not Protestant religious leaders as well as Catholics seeking this social progress in the long-cherished unity amongst Christians, in that united Christian front against the foes of God, which has come to a beautiful realization in England, at the same time when our American Protestants show to the whole world such a sad picture of Christian brotherhood?

The Spanish bishops, shepherds of the persecuted church in Spain, have spoken in deep affliction, saying that their sufferings have been made greater by lies. They represent the lawful superiors of the Spanish Catholics. Is it just to put a crown of thorns on those who are crucified already? Sincere compassion should rather move all Christians to cooperate with them, as the English Protestants are now doing so beautifully. "If one member suffers, all the other members suffer also."

A Russian religious said shortly before his death as a martyr, that the time for controversies between confessions was over. All Christians should unite and recognize their common enemy. Disharmony amongst the Christians has been the main reason for permitting the terrible growths of every form of atheism. True social progress is unity, for, "our wrestling is not against flesh and blood, but against the rulers of this world of darkness, against the spirits of wickedness."

Who could judge this better than those who have gone through this most crucial year—the women in the prisons of Madrid? The message sent to the women of America by 1,000 of these imprisoned women, was meant for Protestants as well as Catholics. May each and every reader who still has true Christian faith in his heart, never forget this stirring message. It does not need any comment and is of most vital importance. Their message says: "Be vigilant for war is being waged against God."

VICTOR FROELICHER.

Louisville, Ky.

TO the Editor: Regarding a recent news item covering resolutions of an Eastern ministerial assembly's criticism of a pastoral of the Spanish bishops, which commended Franco and his government, I just wonder. . .

If the Nazis, whose banding together and drilling in our country have recently brought about apprehension, or the Communists whom we all know we have with us, were to make a *coup d'état,* take possession of our federal and some or all of our state capitols, imprison, shoot, and make torches of their present occupants, confiscate and send abroad for sale all the valuables they could lay their hands on that would be salable and destroy the remainder, desecrate and destroy old Trinity in New York, Harvard, Yale, Princeton, the oldest houses of learning in our land, founded by the religious leaders in the original thirteen; if the beautiful Baptist Seminary that our city is so proud of were made a shambles or turned into barracks and stables, not to speak of the various others that dot our fair land, bearing witness to the slogan that decorates our currency, "In God we trust"; if they opened San Quentin, Sing Sing, and Alcatraz, and the various other such institutions between them, and turned the inmates loose to do their pleasure on whom they would—if all this happened, and . . .

If our army and navy and militia and marines banded together to save all we hold dear—the Constitution whose sesquicentennial we have just begun to celebrate, whatever might be left of churches, libraries and schools—to recapture the criminals and reincarcerate them, to expell from our midst the perpetrators of the crimes committed by the usurpers—

Would this same assembly uphold these usurpers, and condemn the army, or would they not rather, as I believe the Spanish bishops have done, praise them for their patriotism, and wish them well?

ANASTASIA M. LAWLER.

HOW OLD IS CAPITALISM?

Collegeville, Minn.

TO the Editor: In lieu of other dissidents, may I raise my voice in vigorous protest against the kind of argumentation that finds its way into the pages of THE COMMONWEAL, which is considered by outsiders as the best example of Catholic lay thought in the country—especially when this argumentation centers around the social question on which above all our thinking and reasoning should be clear and thorough?

In his appreciation of Brian J. Ducey's article on "How Old Is Capitalism?" Mr. M. K. Rood (issue of October 15) makes the very bold statement that "after all, capitalism is the one system that has worked." Worked how? By bringing on recurrently greater depression cycles with their attendant misery?

When fluctuations occur in Wall Street—Mr. Rood bids us remember—the little man too "was trying the same game" of gambling in stocks; and he will continue "even if supported in between times by WPA." Well, what of it? What follows therefrom? "No, capitalism has many virtues. Too bad it is in for these undeserved

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attacks that Mr. Ducey understands." If the sequence was meant to have any coherence, what a gross non sequitur, coupled with a complete begging of the question.

Turning to Mr. Ducey's article in THE COMMONWEAL of October 1, we find it beginning with a reference to the fashionable "denouncing of capitalism and all its works and all its pomps." Mr. Ducey mentions especially the alleged evils: financial domination and the consequent social injustices. And he acknowledges that they "may exist now, of course, and many others as well."

But he follows this up by the declaration that "they are by no means peculiar to capitalism or to the twentieth century." Absence of comma here would indicate that "capitalism" and "twentieth century" are not synonymous. And the whole treatment following bears this out.

Mr. Ducey recounts that these evils existed among the ancient Jews, who had their difficulties "with the capitalists of that day"; that the evils existed among the Greeks "in the sixth century before Christ"; also "in the golden age of Augustus," and here he draws a parallel between "the patricians of that day" and "the modern patricians of Park Avenue." The evils existed, he continues, in the thirteenth century, and they exist today in those backward countries in which "modern" capitalism (his own quotes) has not yet been born. The conclusion is: "Considerations such as these seem to be convincing evidence that the sins laid at the door of capitalism should not be left there at all."

The whole argumentation comes to this: From the ancient Jews down to our modern times, capitalism has always been accomplished by many evils; therefore the evils are due not to capitalism but to human frailty, i.e., "the evils currently being blamed on capitalism . . . are characteristic of men rather than merely of capitalists." Here again the non sequitur is evident.

Finally, Mr. Ducey concludes: "The cure of the evils must come "through a change in our hearts rather than our political system. . . . This is no problem for the economist. It is the moral theologian who should become the salesman!"

But what if the moral theologian should condemn the "modern" system of capitalism, which seems to be the real question, as our Holy Father has done in "Quadragesimo Anno"? Incidentally, the Holy Father also calls definitely for a twofold reform, of morals and of institutions.

Finally, how in the world can the question of "How Old Is Capitalism?" be discussed (regardless of whether the caption was Mr. Ducey's or the editor's), or how can capitalism be rationally discussed at all, without a definition of the term used so freely, i.e., without a previous answer to the more basic question, "What Is Capitalism?"

Is it not a great waste of valuable energy and time for both correspondents and readers, when considerable discussion of capitalism takes place without any attempt at definition, since there is so much popular confusion on the true meaning or nature of capitalism? To one writer at least it seems also an imposition on their readers by editors themselves, if they allow this to happen repeatedly in their papers.

DOM VIRGIL MICHEL, O.S.B.

RENTING GADGETS

St. Louis, Mo.

TO the Editor: One must assume, in charity, that George K. McCabe, the author of "Renting Gadgets" in your October 15 issue, is merely ignorant of the true implications of what he discusses, and is not, as the article would imply, a paid propagandist of the utilities.

That the last stage in the pauperization and enslavement of the working masses in this country, as represented by the "rental racket," should be hailed in the columns of THE COMMONWEAL as a salutary development, is almost incredible. In the interests of progress the average citizen of the United States has already been deprived of his land, his house, his shop, his tools. Now even the possibility of eventual ownership of his household goods, which the time-payment system offered at least theoretically, is to be denied him.

"A filling-station attendant receiving from $60 to $90 per month cannot load his fragile income with . . . instalments on a washing machine and a dishwasher," says Mr. McCabe. So the solution is to rent him a washing machine and dishwasher instead, at a figure which will of course contain all the fixed usurious charges of the purchase contract, plus! Let him, like the share cropper and the loan shark victim, pay this usury yearly, year after year, without ever acquiring that ownership which Mr. McCabe derides as having nothing to do with "respectability." I would suggest that the editors of THE COMMONWEAL read the encyclical, "Rerum Novarum," again, and let Mr. McCabe send his articles to *Nation's Business*, where they belong.

L. F. LANWERMEYER.

FATHER OLIER GUILD

New York, N. Y.

TO the Editor: In downtown New York, in the shadow of the financial district there is a store for poor men. The sign in the window reads: Father Olier Guild. Inside, on any weekday evening between half-past seven and nine o'clock, you will see a number of poor men receiving clothes and shoes. They come from various social levels, but all are treated as one. We have had a former minister, now a convert, an ex-seminarian, a former architect, cooks, deck-hands and day laborers. No questions are asked about religion or anything else. Visible want is its own best appeal. However, a man has to change in the rear of the store leaving his old clothes behind him. If he is out of work (as he usually is), he is given a card of introduction to an employment agency that works with the Guild. Not relief but work is the ideal.

The store is staffed by a group of Catholic laymen, who met on a Sunday afternoon of last January at Dunwoodie Seminary to do something rather than adopt resolutions of social reform. We will deeply appreciate any clothing or shoes that your readers will send us. If they should want us to call for them, they could notify us.

THE FATHER OLIER GUILD,
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(opposite Whitehall Building).

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Books

Plea for Paganism

The Enemy Gods, by Oliver La Farge. Boston: Houghton Mifflin Company. $2.50.

THE LATEST novel by the author of "Laughing Boy" tells the story of Big Salt's Son from the time when, at the age of six, he becomes "Myron Begay" on his arrival at a government boarding-school, to his thoroughgoing resumption of his Navajo status, as Seeing Warrior, in his twenties. The narrative, with its vivid pictures of Navajo scenery and its detailed description of native life, is interesting, and the characters are alive. The novel was obviously written, however, for a purpose far beyond the telling of a story. It is a novel with a thesis, if ever there was one, or rather with two complementary theses: first, criticism of the white man's efforts to remold the Indian in his own image; and, second, vindication of its hero's solution of his problems by complete reversion to the ways of his ancestors and above all to their religion. "Really I'm not Christian," Singing Warrior decides in his final crisis, "I'm against that God."

Much of Mr. La Farge's implied criticism of our "Americanization" of the Indian seems sound enough. Anyone conscious of how often our educational efforts with European immigrants have resulted merely in spoiling a Pole or an Italian must realize the far greater difficulties of trying to give the values of our civilization to an Indian. No doubt such attempts have been largely bungled, and certainly, where they have failed, it is because the Christianity given the Indian has been of a warped or perfunctory sort, or because the contrast between Christianity and much of our civilization has been only too glaringly obvious to him. Mr. La Farge asks us to believe, however, that only by rejecting Christianity and embracing his ancestral paganism can a Navajo retain the values of his culture.

I shall not here argue this question or discuss how far Singing Warrior is responsible for his apostasy and his blasphemies. I shall merely point out the ways in which Mr. La Farge has shown himself to be a less effective propagandist than he is an artist. In the first place, he has virtually forced his hero into the solution adopted. For Myron Begay, just as his career as a (Protestant) missionary is beginning, reacts with very understandable fury to the taunts of a drunken Mexican, pummels the man to death, and escapes to the reservation. His choice is now between trial for murder and the submerging of himself among his fellow Navajos. His reversion to paganism thus becomes chiefly motivated, however unconsciously, by nothing more noble than his instinct for self-preservation.

In the second place, Mr. La Farge has consistently stacked the cards against Christianity. His Christians are foul-minded, or narrow-minded, or stupid, or all three. Paganism has humaneness, beauty, poetry, the power to impart mystical experience, in all of which, as far as this novel suggests, Christianity is totally lacking! The gods, in a prologue and an interlude, appear as real

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characters. In the story itself they work miracles, and impart to the hero, in a vision, assurance of their healing and saving power. Now all these can of course be interpreted as poetry, or coincidence, or merely subjective experience. But at any rate there are no miracles, or visions, or mystical assurances, on the Christian side. By its one-sided and arbitrary method of presenting its case, Mr. La Farge's plea for paganism betrays its own weakness.

T. LAWRASON RIGGS.

The Church and the World

Pope Pius XI, by William Teeling. New York: Frederick A. Stokes Company. $2.50.

THE BIOGRAPHICAL material is an interesting but is not the most important part of Mr. Teeling's book. "Pope Pius XI" is mostly a group of journalistic essays dealing with the Vatican and the nations, and with the Church as a world-wide institution and as a national institution. Journalistic insight into contemporary affairs, while being interesting, is not, as John Eppstein pointed out in *Blackfriars* when the volume appeared in England, an adequate basis for judgment of the Church as an institution of the world. Mr. Teeling, being an active Catholic, assumes the Church and the Papacy in their more transcendent character. Both his manner and his matter will likely infuriate Catholics of the more partizan kind or those who make no particular distinction between the human and the divine within the Church. The book indeed treats an enormous number of matters which arouse controversy.

Mr. Teeling interprets motives in a most assured manner where adequate knowledge is impossible. He gives occasional loose, journalistic renderings of principle; he gives incomplete accounts of conditions in certain countries, such, for example, as Belgium and the United States, and interprets them in his own light—that of an enthusiast for a particular kind of English democracy: one of "those Catholics who have faith in the future of democracy." The sections dealing with Fascism and Catholic Action are perhaps the most certain to bring forth strong reactions.

But Mr. Teeling is no traitor. He is perhaps singularly free from clericalism and rather overconfident of his own opinions. The prejudices he is willing to offend, however, are not free from error. There is a balance between pride and shirking responsibility, between anti-clericalism and clericalism. An appreciable part of the Catholic body have not found that balance, but have given over through cowardice or indifference and not humility or faith, their own duties as living members of the living Church. It is this group which Mr. Teeling calls to their duties of thought and word and deed by his challenging descriptions. And most of his descriptions sound true. To non-Catholics the book will explain some of the meaning and something of the vastness of the Church, if not, perhaps, that degree of harmony and unity which most of us feel within her. The book is on the list of the Cardinal Hayes Literature Committee.

PHILIP BURNHAM.

Rose Hawthorne

Sorrow Built a Bridge, by Katherine Burton. New York: Longmans, Green and Company. $2.50.

THIS is the story of Rose Hawthorne, the Rose of all the Hawthornes. In her early twenties, with her husband, George Parsons Lathrop, she became a convert to the Church. After the death of her child she looked around for something that would fill up that place in her heart and would express some at least of the intense longing she had to care for others who were in need. She found in New York, where she lived, a group of sufferers who were deeply in need of human sympathy. They were the poor who were suffering from incurable cancer. They had only the poor house as a refuge and the poor house at that time was a sorry place indeed. Mrs. Lathrop rented a four-room flat on the lower East Side in the midst of the poor and took in half a dozen of these sufferers to care for them. Her work grew until there were hundreds of patients under her care where at the beginning she had less than a dozen.

At first there was very little sympathy with her work. Physicians were confident that in the course of a few years the cause of cancer would be discovered and then its cure would not be difficult. It is now more than forty years since her first foundation was made and we are no nearer the solution of the cancer problem than we were at that time.

Before long Mrs. Lathrop realized that if she wanted her work to endure that could be accomplished only by the organization of a religious community whose sole task would be the care of these pitiable sufferers. Gradually people's attention was called to the good work that was being done and funds poured in to enable her to go on with it. A handsome building was erected on the lower East Side and a large institution came into existence at Hawthorne, some twenty-eight miles north of New York City. Another was established in Philadelphia, and one in Fall River, all accomplishing good work. Thousands of patients have in the course of years found a solace in one of her refuges. When she died at the age of seventy-five she might well have felt that she had accomplished a worthy task.

In spite of advancing years she continued her devotion to her patients and found consolation in working hard for them. Her last day was spent in special work for them. She went peacefully to sleep and when a member of the community went to call her in the morning she had passed away with a smile on her face that would seem to indicate that she was welcome elsewhere. She had fulfilled the Hawthorne spirit very strikingly and she had gone to the reward she so happily deserved. She used to say herself that she owed her conversion to an Irish servant girl who had been in the family with them at Rome and whose prayerful devotion meant so much in enabling her to grasp the truths of religion. Miss Burton has told her story very well. It is the November choice of the Catholic Book Club. And Rose Hawthorne, dear Mother Alphonsa as she became, is one of our American heroines.

JAMES J. WALSH.

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Contemporary England

John Cornelius, by Hugh Walpole. New York: Doubleday, Doran and Company. $3.00.

"JOHN CORNELIUS" has all the ingredients of a successful novel. The hero is a unique combination of Puck and Oliver Twist, the minor characters range from the Dickensian Mrs. Hoskins to wicked Mayfair aristocrats, the plot deals with life in tatters and in silks, with the viscissitudes of poverty, the consolations of friendship, the pangs of loveless marriage, and the inside story of the literary set. There is *obiter dicta* on the stage, the craft of letters, war and religion, and there are soft, muted passages on mother love and free love. This fictitious biography of a neglected genius who finally achieves success and dies in the arms of his most relentless critic combines elements of the historical and the dramatic so adroitly that one is surprised at its failure to be as great or as brilliant as its sponsors suggest.

Yet it is by no means a great or a brilliant book. The craftsmanship which Mr. Walpole's readers have already observed in the Herries chronicles and in the London novels is again abundantly evident. So too is the lack of meaning or of fire. Possessing neither the imagination of the poet nor the profundity of the philosopher, Mr. Walpole has come to rely more and more upon his ability as an observer. His characters are compositions of things seen and heard placed against an easily recognizable background of incident. They are, at best, interesting. They are impeccably outfitted to meet the current fashions in the novel, they say what most reviewers expect them to say, their life ends when one shuts the book.

But if "John Cornelius" is not one of Mr. Walpole's better novels it is perhaps one of his most successful pieces of literary reporting. The latter part of the book is almost exclusively concerned with the literary folk of contemporary England. Here Mr. Walpole is nothing if not devastating. Without stooping to the scandalous or taking on the fishwife manner he has succeeded in presenting a most effective satire on the pride and prejudice of Olympus.

FRANCIS X. CONNOLLY.

Modern Children

Of All Places!, by Patience, Richard and Johnny Abbe. New York: Frederick A. Stokes Company. $2.00.

THE ABBE children have "done" Hollywood more or less thoroughly. Whether or not you will enjoy the account of their adventures depends to some extent upon your reaction to second-hand philosophy retailed by precocious children. From Marjorie Fleming to I, Patience, we have had them with us, but the naïveté of the modern child appears slightly forced. It seems odd that children capable of making such astute observations upon human nature in various parts of the world should be so extraordinarily naive about certain of life's little privacies unless their sponsors have shrewdly observed that such passages sell a book nowadays. It is also more

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than a little strange that children so very sophisticated and intelligent cannot be trained to write the English language rather more lucidly. Perhaps again the junior stream-of-consciousness method is a selling point.

Frequent reference is made to the superiority and simplicity of the Abbe upbringing and to the earnest effort made to see that the children are not "peddled." In spite of the lack of peddling, however, they manage to get around a good bit, and the book is profusely illustrated with photographs of the Abbe children with Eddie Cantor, Myrna Loy, Clark Gable, Shirley Temple, Patsy Kelly, Jack Oakie, Joe Penner, Marion Davies, Burns and Allen, Laurel and Hardy, Sophie Tucker and Mickey Mouse—in fact nearly all the screen and radio celebrities from Our Gang to the Ballet Russe. Richard and Johnny look pretty bored most of the time except when they are making friends with Mr. Hearst's dachshund, but I, Patience was born to Hollywood. One of their most pertinent comments, and incidentally one of the most childlike, concerns the "lot of sissy men out here who walk around looking so lady-like it is a shame." Certainly one recognizes at once the decadent, effeminate Hollywood type which has shown so alarming an increase of late, particularly in the musical units.

All this may sound merely captious to Abbe fans, for certainly one who can accept cheerfully the inconsistencies will find the book highly entertaining. It goes without saying that devotees of screen and radio will read every word avidly.

Blanche Jennings Thompson.

The Middle Ages

An Introduction to Medieval Europe, by James Westfall Thompson and Edgar Nathaniel Johnson. New York: W. W. Norton and Company. $5.50.

THIS revised version of Professor Thompson's "History of the Middle Ages" (1931) has been reorganized, rewritten and expanded by Professor Johnson. The two chapters on the constitutional development of England were written by Dr. Glenn W. Gray. Beginning with the period when Western European civilization first took shape and concluding with the establishment of printing as one of the new capitalistic industries, the authors present an attractively written, swiftly-moving, handsomely illustrated survey of the most significant movements, achievements and institutions in the Middle Ages.

The new book, however, is by no means a satisfactory guide to the period. The chapter on the Christian conquest of the Roman Empire, for example, lamentably fails to show a sure grasp of the essential character of Christ and the Church. Furthermore, it is quite incorrect, in our opinion, to say that Constantine "was untouched by any spiritual influence of Christianity," or that the primacy of the Pope was never accepted by the Eastern Church. Nor should it have been implied that Saint Francis was a heretic. Both from the viewpoint of factual accuracy and interpretation, this is a most disappointing study.

John J. O'Connor.

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Briefer Mention

The Church and the Gospels, by Joseph Huby. New York: Sheed and Ward. $1.75. A republication of the original 1932 volume. Unpedantic while being thoroughly sound in scholarship, it interests the reader and at the same time arouses his interest in the New Testament itself. Unfortunately, the slips in the first edition have not beeh rectified in the new.

Forbidden Road, by Rosita Forbes. New York: E. P. Dutton and Company. $3.50. From Peshawar to the jumping-off place, the Khyber Pass, the authoress brings a bit of India to acclimatize our thoughts to her future steps. Her trek through Afghanistan, South Central Russia, and on to Moscow brings Mr. Stay-at-home an entirely new and entrancing subject. This is a most fascinating and interesting account by a seasoned traveler.

Phudd Hill, by Alan Devoe. New York: Julian Messner. $2.00. Those who are wondering whether they should not forsake our ugly, bewildered, jaded urban civilization for the simpler, keener joys of the countryside will be convinced by this youthful, modern-day Thoreau. But where can most of us find the modest wherewithal to support the existence he depicts so persuasively?

Dictators and Democracies, by Calvin B. Hoover. New York: The Macmillan Company. $1.50. Five essays in which the various totalitarian states are expertly compared. The survival of parliamentary government in Europe depends upon resistance to Hitler and Mussolini. America is not likely to remain immune to the influence of the totalitarian tide which continues at flood abroad.

Manual for Oblates of St. Benedict, by Rt. Rev. Alcuin Deutsch, O.S.B. Collegeville, Minn.: St. John's Abbey Press. $1.00. An excellent introduction to the Rule of Saint Benedict and to the Benedictine Order and way of life, as well as a manual of devotion and conduct for those already oblates, with passages of meditations and liturgical prayers. The fitness of Benedict's system for family life is stressed.

CONTRIBUTORS

Rev. Owen B. McGuire is a priest of the Diocese of Rochester now traveling in Nationalist Spain.

John Gilland Brunini is the author of "The Mysteries of the Rosary," and the editor of *Spirit*.

Eileen Duggan is the author of "Bird Songs of New Zealand."

Rene Kraus is the author of "Gestapo," articles for magazines and a forthcoming book entitled, "Theodora, Empress of Byzance."

Edward Skillin, jr., is a member of The Commonweal staff.

André Maurois is the author of "The Edwardian Era" and many other books.

Rev. T. Lawrason Riggs is the chaplain of the Catholic Club at Yale University.

Philip Burnham is a member of The Commonweal staff.

James J. Walsh, M.D., writer and lecturer, is the author of many books of which the latest are "American Jesuits" and "Education of the Founding Fathers."

Francis X. Connolly is an instructor in English at Fordham University.

Blanche Jennings Thompson is in the English department of Benjamin Franklin High School, Rochester, N. Y., and an instructor in children's literature at the University of Rochester, whose latest book is "Bible Children."

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